

THE Juvenile Instructor

VOL. 64

MARCH, 1929

NO. 3



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A Prayer and Purpose

Help me to be a worker,
I don't want to be a shirker
In the hurry and the flurry of this helter-skelter life;
For the one who fills his hours
Gathering honey from the flowers,
Is the one who need not worry in the winter and the strife.

I'll just voice my true conviction
In this world of contradiction,
That there's many things in this world that I really do not see;
And I don't know how a fellow
Even if he is part yellow,
Ever lives, with just a wishbone where his backbone ought to be.

Though it's hard as all tarnation
I am going to show creation,
That, although I do not say much, that I really think a lot;
And I'm going to work and labor
With myself and not my neighbor,
And to just improve the talents that I know that I have got.

It is easy just to chortle
To every listening mortal,
Of the things a fellow wishes and the things he's going to do;
But it isn't quite so easy
Just to keep right still and busy
And to plod along and always do the thing that's right and true.

So I've got to be a worker,
Can't afford to be a shirker,
For there's heaps and heaps of good things that I surely want to do,
And I'll prove to all and sundry
And to every wailing Grundy
That my heart is in the right place and I really am true blue.

—Nancy Smith Lowe.



BOARD OF DIRECTORS OF THE TWENTIETH WARD INSTITUTE

Starting at the left and reading up and down to the right: Wm. C. Dunbar, Chas. W. Stayner, Henry Pusey, Karl G. Maeser, Herbert J. Foulger, James Y. Moffat, John Nicholson, Reinhard Maeser, Chas. R. Savage, George M. Ottinger, John Squires, Jr., George Reynolds, Joseph R. Sharp and Charles Sanson.

The JUVENILE INSTRUCTOR

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A Seat of Learning in the Wilderness

By David R. Lyon

The West has always been looked upon as being "wild and woolly," and no doubt in many ways and places it has lived up to its reputation. It is rather surprising, therefore, to learn that as far back as 1873, a little one quarter of a century after the Pioneers arrived in Salt Lake Valley, a representative body of men, all living in one ward in Salt Lake City—and there were nineteen other wards then existing in that city—desiring that they might grow and develop, organized the Twentieth Ward Young Men's Institute. No doubt the urge behind the organization was to exemplify the truth of the proverb, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

As far as known there is no photo extant of the first board of directors of the Institute. According to the first secretary, who is still living at an advanced age, the officers at its organization on January 20th, 1873, consisted of the following: John Nicholson, President; Septimus W. Sears, First Vice-President; John Sharp, Jr., Second Vice-President; William H. Tovey, Secretary; Charles R. Savage, Treasurer; Karl G. Maeser, Librarian.

The half-tone accompanying this sketch is from a photo taken about 1874 of what is evidently the second board of directors. John Nicholson was still president, while George M. Ottinger and Charles R. Savage were vice-presidents, with Herbert J. Foul-

ger as secretary. All but three of the fourteen shown in the picture have passed to fields of greater activity in another sphere.

Carefully examine the faces in the half-tone and we think you will agree that it is a very sober body of men, with intelligence beaming from every countenance. Even the youngest of the group seems to feel that he is in the presence of a superior group of men.

Two years before the first official organization of the Mutual Improvement Associations, this society functioned actively as a Young Men's Institute. At first the meetings were held once a week at the home of one of the members, where programs, consisting of questions and answers on logical, scientific, historical, biographical and social subjects, songs, readings, recitations and instrumental selections were carried out. Those who attended felt that they had been edified and instructed and received much enjoyment in the society of each other.

As the membership increased, the need of a larger place to meet in became apparent, and the gatherings were transferred to the old Twentieth Ward meeting house, which stood on the spot now occupied by the Lowell school building. Later the name was changed to the Twentieth Ward Institute and ladies also were admitted to membership and took an active part in the exercises. President Brigham Young attended one or more of the meetings

and it is believed that what he saw and heard there were determining factors in the founding of the Mutual Improvement Associations a short time afterwards.

Taking note of those shown in the engraving, it is interesting to record how splendidly these pioneer literary and religious leaders functioned in the offices to which they were elected and entered into the activities of the community life.

John Nicholson, the president, later became a noted author, lecturer and editor. The first vice-president, George M. Ottinger, was a man who had traveled widely and who had made an exhaustive study of American antiquities. Being a skillful painter, these events he portrayed on canvas, and many of his productions grace the homes of some of the leading and prominent people of the West. He also was a forceful lecturer. He helped to organize the volunteer fire department in Salt Lake City and became chief of the first regular department. The second vice-president, Charles R. Savage, was well known east and west as a scenic photographer, as well as being a lecturer of note. He it was that conceived the idea of honoring the Old Folks by bringing them together several times a year at outings, plays, etc. Karl G. Maeser, one of the directors, was to figure later as the founder of the Brigham Young University at Provo. His son, Reinhard, also taught many years in the same institution, and shortly before his death wrote and published a history of his father's life. Another director, George Reynolds, devoted more years of his life than any other man in the Church to the study of the Book of Mormon, and published several noted volumes relating to this great historical and religious work, as well as being assistant editor of the *Juvenile Instructor* for a number of years. William C. Dunbar, another director, was one of the founders of the *Salt Lake Herald*

and its first business manager. He also was a sweet singer and actor who often appeared on the boards of the old Salt Lake Theatre. Charles W. Stayner, another director, was a noted lecturer, writer and song composer. Others of the group were men active in business and community affairs.

One feature of the Institute that attracted wide attention was organizing the members into a mock legislature, where bills were presented and discussed with much animation. Court trials were also indulged in, which brought the keen wits of the Institute members to a very high standard, as well as creating much merriment at times.

A fine course of lectures was also arranged, which were well advertised and drew crowded houses.

Another feature of the Institute was the reading, once a month, of a manuscript paper called "The Index." Usually three persons were appointed as editors a month in advance. It was the duty of the editors to solicit contributions from the members and to copy the articles on paper of a standard size, unless the writers had chosen paper of the right dimensions. This was quite an undertaking at times, as some of the articles were quite lengthy. Many of the articles and poems were of such general interest, and so well written and interesting, that they were copied into the *Juvenile Instructor* and other journals. The habit of writing for "The Index" developed the latent talent of many young people that otherwise might have remained dormant. An attractive feature of "The Index" were the very beautiful and artistic covers that adorned nearly every issue. Many of these were hand-painted on celluloid or canvas, embossed in leather and other fanciful designs, and were real works of art. While this writer was president of the Institute, he called upon those having "Indexes" in their possession to bring them to the ward library. Quite a large num-

(Continued on page 134)



"NOT AS EASY AS IT LOOKS; TAKES STEADY NERVES OR—SPLASH!"

Some Surprises of a Jungle River

By Dr. Harold L. Snow

To paddle up a strange river in a canoe is a real thrill, but when that river is in a strange country surrounded by jungle with its tropical vegetation and countless surprises, the experience is still more fascinating.

A canoe is the best form of transportation to use. In it one can quite silently glide along as he dips his paddle into the water and exerts only enough pressure on it to keep the canoe moving along at the rate of three or four miles per hour.

The half-naked Indians of the interior of Panama use the cayuco or dugout made from a giant tropical forest tree. The cayuco is more easily overturned than the average canoe, but the natives are expert at riding in that type of conveyance and infrequently experience disaster. They often stand upright in the vessel as they move rapidly over the water, reminding one of vaudeville stunts displaying unusual skill.

One clear sunshiny morning my companion and I took a canoe with provisions for the day and set out for a trip up the Farfan river which is on

the Pacific side of the Isthmus not far from Balboa. Crossing the mouth of the Panama Canal afforded our first thrill. The waves were of greater than average size, and, as we arrived near the middle of the channel, it took most of our skill and alertness to balance ourselves in the canoe to keep it from overturning. But as we neared the opposite shore, after about a mile's paddling, the surface of the water was not so rough, and by watching objects on land, we could see that we were making good speed.

On this shore the tide has an excursion of some fifteen feet. As it rises, the water fills the river for several miles along its course, and so we arranged to be present at the mouth of the river just as the tide was beginning to rise. This was a great aid to our paddling. Noiselessly we threaded our way up the stream, watching the water, the shore, the jungle, and the sky. Just to witness the luxuriance of the banks of vegetation between which we were moving was an experience of a lifetime.

Splash! Something fell into the river

from the overhanging branches. My companion pointed his gun in that direction, and shifted the course of the canoe, slowing down somewhat at the same time. As we approached the spot from which we had heard the sound, we laughed at our own excitement as a harmless little crab scrambled out of the water and scampered up the muddy bank to safety among the roots and lowly hanging branches.

Soon again we were silently moving up the stream when we heard a noise on the opposite shore and saw a six or eight foot alligator running like a bull-dog for the protection of the dense jungle growth. In a moment it was out of sight, but we could still hear the creature pushing itself through the underbrush. It all happened too quickly for us to take aim, and so we saved the shot for a more opportune time.

Hushed by the stillness of everything, and with nerves keyed up by that instinct which comes when one takes a gun in one's hand, my companion sat in the front of the canoe ready for our next victim, while I kept us moving up the stream, more slowly and quietly than before.

Here and there a fish would jump out of the water momentarily distracting our attention from the muddy banks where we were watching for more alligators. Another splash, and we caught sight of a fifteen-foot alligator as the tough-skinned creature flopped

into the water from the left bank about thirty feet ahead. As it swam along in the water directly across our course, my companion fired, and the alligator's nose which had been the only part above water, disappeared. During the next ten or twelve minutes we remained in that vicinity everything was silent, but we saw nothing more of our friend the alligator.

Now we pushed on to where the river branches off and went up the smaller stream. It was so narrow that the fallen tree trunks, roots and branches from the overhanging trees, almost blocked it. As we stooped or ducked our heads to avoid the hanging vegetation, we involuntarily scanned it for snakes and other creatures which love to lie on the branches projecting over the water.

Our homeward trip was equally as eventful. Among the other interesting things that we encountered on our canoe journey were iguanas or giant lizards, birds, large and small, and of almost every color including blue, brown, yellow, green, black, white, red, and various combinations of these.

As the day came near its close, we put on double speed in order to be across the canal before dusk. Now the water was smoother than it had been that morning, and we were soon at the Balboa boat-house, at the end of "a perfect day."

A Seat of Learning in the Wilderness

(Continued from page 132)

ber were collected, although many who had acted as editors took such pride in their possession that they did not like to part with them.

One of the old numbers contained a poem, probably the first effort of a very young person, in which he voiced his appreciation of the Institute. A short extract follows:

The Institute's a pleasant place
To learn the ways of truth and grace;
Where we go each Thursday night,
To gather wisdom with delight;

To learn to speak with mind and reason,

And every other thing in season.

We want no boys who smoke or chew,
As other filthy rowdys do;

Young ladies, too, who are not proud,
And keep their tongues from speaking loud,

Invited are, without exception,
To hear, and see, will have reception.

We will be glad to hear them sing,
Recite or any other thing
That will be pleasant for the ear,
Our minds to brighten, hearts to cheer.

TRUE PIONEER STORIES



By Harold H. Jenson

Susa Young Gates

For two years the writer has tried to interview Susa Young Gates, one of the best known pioneer women in the Church, and at last after complying with her request that he write the stories of her sisters first, he was successful.

Being literarily inclined himself, this scribe has always had a great respect for Sister Gates, and her life story is an object lesson that could well be patterned after, for the way in which she climbed to fame in the literary field, was not all roses.

But let Sister Gates tell her own story, which will not start as usual with dates and figures, but real romance: "My father, President Brigham Young, once said to me, 'Susa, if you were to become the greatest woman in this world, and your name should be known in every land and clime, and you would fail in your duty as wife and mother, you would wake up on the morning of the first resurrection and find you had failed in everything; but anything you can do after you have satisfied the claims of husband and family will redound to your own honor and to the glory of God.' I have always tried to comply with this counsel. I think a woman should respect and obey her husband in righteousness. and I think what little success I have made is because I have never disobeyed my husband or the counsel of those over me. When one does, he or she usually suffers for it. Many women and wives today want to be just 'gold diggers' and will not deny themselves; but success and happiness only comes to those who work together in unity, which leads me to a brief synopsis of the family life of President Young, my father.

"I can truthfully say that I never heard a disrespectful word between President Young and his family. There was never quarreling, and one wife did not try to correct the children of another family, although sometimes eighty sat around the family board at the Lion House.

"As a young child I was sickly, and loved to read more than anything else. I was proud of being the first child born in the Lion House, and can well remember the high, cobble-stone wall that ran around our block, just as high as the Temple wall goes round the Temple today. It was rounded on the top and I used to run along it. I loved to dance, and father encouraged his children in dramatic and terpsichorean art. I still treasure an old program of the Salt Lake theatre dated



SUSA YOUNG GATES WHEN 8 YEARS
OLD



LION HOUSE, WITH HUGE COBBLESTONE WALL AROUND IT.
TAKEN ABOUT 1878

1868 when as a feature during 'The Pride of the Market,' a polka was listed to be danced by 'Miss Louise and Miss Susa,'—my sister and me.

"Everything but mathematics came easy for me and at fourteen I learned phonography and was an expert reporter. Later, I took the entire dedicatory services of St. George Temple in shorthand. I liked literature, but hated figures. I also liked the stage and remember appearing with President Anthony W. Ivins in St. George.

"I think when a youngster is gifted in a certain line they should follow it. I owe a great deal to my father and mother for encouraging me. At thirteen I attended Dr. John R. Park's university in the old Council House, and in 1870 he started the 'College Lantern,' with Willard Young, Joseph L. Rawlins, Mary McEwen and myself as editors. When Eliza R. Snow and Edward W. Tullidge the historian, featured 'Women of Mormondom' they called for two elderly women and

two young ladies to lecture and sell the books, and I was selected as one, though but twenty-one years of age. Later I started my political activities and was in politics for seventeen years in charge of Republican women. I went east many times to conventions and three times to Europe. I had charge of the press committee for the National Council of Women, and was offered a big position in New York, but I felt my work was here at home. Susan B. Anthony also wanted to get me away, but my religion meant more to me than worldly fame and always will. Here again I sought counsel and never regretted it.

"I had to quit school at fourteen, but wanted to continue after my marriage, so President John Taylor said he would give me a scholarship. Erastus Snow advised me to go to Provo and study under Karl G. Maeser. I caught a freight train, as only one train went a day, and started school there. Brother Maeser found I could teach the piano

and organized a department and Senators Reed Smoot and William H. King and Elder James E. Talmage, of the Council of the Twelve, were in my classes.

"I wanted to go to London to study, but President Joseph F. Smith advised me to go to the Sandwich Islands and here I met my husband, Jacob F. Gates. When he finished his mission we returned home and were married in St. George. We were ideally mated and for some time I did not continue my public life or writing, thinking my husband did not want me in the limelight. There came a time, however, when he took



SUSA YOUNG GATES AS SHE IS TODAY the initiative and said, 'Susa, why don't you write.' That was all I needed and I started again corresponding with the *Deseret News*. Then he said, 'Why don't you start a magazine of your own?' I wrote to Sister Elmina S. Taylor, then president of all the Young Ladies' Mutual Improvement Associations of the Church. She thought it a good plan, but said they could not be responsible financially for it. Then be-

gan the *Young Woman's Journal*. Eleven years later a nervous breakdown followed. My life was despaired of but Patriarch White promised I should live to do Temple work and I have ever since. I also was first editor of the *Relief Society Magazine* and started a Genealogical Department in the old *Intermountain Republican*, and keep this up today in the *Deseret News*. National magazines have also been kind enough to use my material and five books are products of my pen. I have just completed writing a history of my father which will likely be published in serial form in newspapers of Great Britain. All the credit for my writing, I feel, however, is due the Lord who has helped me and prayer has been my constant inspiration.

"I think parents should aid their children. Not in egotism, but my husband and I mortgaged our home to send Emma Lucy to study music. In all, thirteen children have been born to me, but only five are living. I want them above all to respect their God and their religion must come first.

"Some may think this strange advice, but before Lucy was allowed to sing, her father said, 'you can take music lessons, just as soon as you can make biscuits as good as your mother.' At thirteen she won the Eisteffod prize. Later when she wanted to go to Europe, he said: 'You can, if you will obey four things: Pray, observe the Sabbath, pay your tithing, and write home every Sunday.' She did and to this day pays an honest tithe and has never regretted it.

"Children of today, be prayerful, take counsel and don't give up. The way at times may seem dark, but you can succeed if you ask God to help you. Above all, obey those over you, whether it be the home, the State or the Church."

CANNED SWEETNESS

Some of you, these winter mornings, are eating the honey the bees gathered last May, or syrup which a year ago was sap stirring in the sugar maples. The kindness done today will help to sweeten the years on ahead. Store up enough, so that, whatever happens in the future, you will not run short.—Sunshine.

"What Poem Has Helped You Most?"

By Orson F. Whitney

I am requested to shoot at that mark—to write an answer to that question, and will try to do so, though the task is somewhat difficult, involving as it does a selection from a long list of poems that have helped me in one way or another during my lifetime. And I feel that I am going to surprise my readers when I present my reply to the question.

To begin then: Let me relate an experience that befell me in my child-

hood, animate or inanimate, that it was painful—oh! so painful, to part with it.

While sorrowing over my loss, I suddenly felt an influence of peace, and as I looked up to heaven through my tears it seemed as though a ray of light were resting down upon me. All at once these words flashed into my mind:

"Judge not the Lord by feeble sense,
But trust him for his grace;
Behind a frowning providence
He hides a smiling face."

I don't know that I had ever seen or heard that verse before. If so, I have no recollection of it. But be that as it may it had the effect of drying my tears and giving me the assurance that I should find my lost knife.

A few minutes later I walked down the path to my mother's front gate, and there, half hidden in the dust, lay my precious treasure. How eagerly I pounced upon it, and how grateful I was for its recovery, I need not say.

To some this incident may appear trivial. To me it is anything but that. I verily believe that He who "watcheth the sparrow and heareth the young ravens when they cry," had seen and pitied my childish grief and had taken this method of inducing me to trust in Him. Do you wonder that I count that little verse of Cowper's among the poems that have helped me most?

I am convinced that we men and women, "children of a larger growth"—so large that we have outgrown much of the simple faith of our childhood—fail to receive many blessings because we do not ask for them, thinking perhaps that they are too small to be worthy of a prayer. One of my boy companions, with whom I was staying over night, said to me as I arose from my knees after offering my usual devotion: "Why do you



ORSON F. WHITNEY

hood. I had lost my pocket-knife—the first one I ever owned—and I grieved bitterly over my misfortune, almost questioning Divine Providence for permitting it to happen. Yes, I was just that unreasonable, because, you see, I didn't know any better, and my heart was so set upon anything I

pray night and morning? The Lord doesn't want us to bother Him about every little thing." But I did not believe then, nor do I believe now, that our Heavenly Father is "bothered" when his children crave blessings at his hand.

Prayer is an expression of faith, and the spiritual development that comes from the exercise of faith is one great objective of our earthly existence. Here we "walk by faith," as heretofore, in the other world, we "walked by sight." I worship a God whose ear is as open to the pleading of a little child as to the shouts of armies going into battle. And they who ask—if they ask not amiss—are the ones who receive from Him the righteous desires of their hearts.

Resuming now as to poetry. Would you believe, knowing me as some of you do, that there was a period in my life when all poetry was distasteful to me? Like many at the present time, I did not know the meaning of poetry, did not comprehend its purpose, and therefore despised it, or passed it by as a thing of naught.

How long this state of mind might have continued with me, had not something occurred to give me a deeper, truer insight into the matter, I know not. But this is what occurred. I heard my father recite the following beautiful Hebrew melody, from the pen of Lord Byron:

THE DESTRUCTION OF SENNACHERIB

The Assyrian came down like the wolf on the fold,
And his cohorts were gleaming in purple and gold;
And the sheen of their spears was like stars on the sea,
When the blue wave rolls nightly on deep Galilee.

Like the leaves of the forest when Summer is green,
That host with their banners at sunset were seen:

Like the leaves of the forest when Autumn hath blown,
That host on the morrow lay wither'd and strawn.

For the Angel of Death spread his wings on the blast,
And breathed in the face of the foe as he pass'd;
And the eyes of the sleepers wax'd deadly and chill,
And their heart but once heaved, and forever grew still!

And there lay the steed with his nostril all wide,
But through it there roll'd not the breath of his pride:
And the foam of his gasping lay white on the turf,
And cold as the spray of the rock-beating surf.

And there lay the rider distorted and pale,
With the dew on his brow and the rust on his mail;
And the tents were all silent, the banners alone,
The lances unlifted, the trumpet unblown.

And the widows of Ashur are loud in their wail,
And the idols are broke in the temple of Baal;
And the might of the Gentile, unsmeared by the sword,
Hath melted like snow in the glance of the Lord!

What music of words! What beauty of description! What sublimity of thought in simple phrasing! From that hour this poem was a favorite of mine. It helped me to trust in God.

Another of Byron's poems that my father was very fond of—and I no less—is entitled "The Prisoner of Chillon," written in memory of a patriot named Bonnivard, who had incurred the enmity of a tyrant Duke of Savoy, and was kept in solitary confinement for years, chained to a stone pillar in a lonely, wave-washed dungeon on the shore of Lake Lemane (Lake Geneva) in Switzerland. The poem begins thus:

"My hair is gray, but not with years,
Nor grew it white
In a single night,
As men's have grown from sudden fears;
My limbs are bow'd, though not with toil,
But rusted with a vile repose,
For they have been a dungeon's spoil,
And mine has been the fate of those
To whom the goodly earth and air
Are bann'd, and barr'd—forbidden fare."

Preceding the poem, as published, is

the appended sonnet, than which few verses are to me more sublime:

SONNET ON CHILLON

Eternal Spirit of the chainless Mind!
Brightest in dungeons, Liberty! thou art,
For there thy habitation is the heart—
The heart which love of thee alone can bind;
And when thy sons to fetters are consign'd—
To fetters, and the damp vault's dayless
gloom,
Their country conquers with their martyr-
dom,
And Freedom's fame finds wings on every
wind.
Chillon! Thy prison is a holy place,
And thy sad floor an altar—for 'twas
trod,
Until his very steps have left a trace
Worn, as if thy cold pavement were a sod,
By Bonnivard!—May none those marks ef-
face!
For they appeal from tyranny to God.

Do you wonder that I love Byron's poetry? Whatever the man's faults—and I am neither his apologist nor his accuser—I owe to him a debt of enduring gratitude, for—barring some of his works, which were unworthy of his genius—it was he who introduced me to the whole vast realm of poetic song. My early distaste for poetry, I can

hardly account for, much less explain. It was not poetry I disliked, but cheap rhymes that masqueraded as poetry:

"God bless me and my wife,
My son John and his wife;
We four
And no more."

That's not poetry; it is only a doggerel rhyme, and a very poor specimen at that. But this is poetry though it has no rhyme:

"Consider the lilies of the field, how they grow: they toil not, neither do they spin; and yet I say unto you that even Solomon in all his glory was not arrayed like one of these. If, therefore, God so clothe the grass which today is and tomorrow is cast into the oven, will he not clothe you, oh ye of little faith?"

Jesus Christ, the author of those splendid words, was not only the greatest Prophet—He was also the greatest Poet that ever lived.

And so I end my little essay. I aimed at a mark. Have I hit it or shot wide? I hope I have answered, in part at least, the question, "What poem has helped you most?"

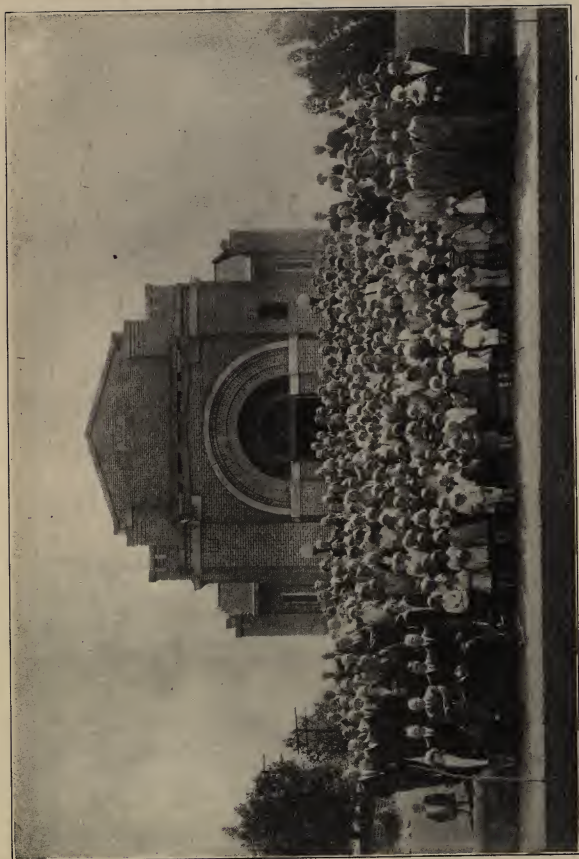
If I Were a Boy

Could I but live the dear old days
That have long since gone by,
I'd spend my hours while at play
Beneath the open sky,
Without the troubles that beset
Me now, and things I would forget.

I'd let my fancies roam at will,
Or rest in boyish dreams,
And be bereft of cares until
The rough and edged seams
Of life would all be smooth and fair,
Devoid of worries, frets and care.

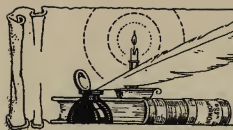
But if I were a boy again,
In boyhood's dreams and play,
I'd not be satisfied, but fain
Would wait until the day
That life should bridge that surgent span
Of years, and let me be a man.

—Owen Woodruff Bunker.



THIRD WARD SUNDAY SCHOOL, IDAHO FALLS, IDAHO

On extreme right, left to right: Guy A. Poulsen, Superintendent; Adrian A. Merrill, First Assistant; Morris W. Seeples, Second Assistant. On extreme left, sitting left to right: Stanley Crowley, Stake Secretary; Jos. A. Brunt, First Counselor; Fred A. Calne, Stake President; David A. Smith, Second Counselor. On extreme right, standing row, standing, right to left: Wm. H. Lee First Counselor to Bishop; A. O. Andelin, Bishop; B. F. Duffin, Second Counselor.



EDITORIAL THOUGHTS

JUVENILE INSTRUCTOR

Organ of the Deseret Sunday School Union

PRESIDENT HEBER J. GRANT, EDITOR
GEORGE D. PYPER, ASSOCIATE EDITOR
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SALT LAKE CITY, - - MARCH, 1929

"S. O. S."

The "S. O. S." call has been frequent upon the waters of late. Ships at sea have met with unusual dangers, reminding us of the revelation given by the Lord to Joseph Smith, August 12, 1831, in which He says:

"Behold I, the Lord, in the beginning blessed the waters; but in the last days, by the mouth of my servant John, I cursed the waters."

The tragedy of the "Vestris" has shocked us, and the circumstances attending the recent rescue of the crew of the Italian freighter "Florida" have thrilled the world. How the last named vessel battled with one of the worst storms the Atlantic has ever known; how her life boats, one by one, were smashed to pieces or swept away and the crew left to the mercy of the wild tempest to be miraculously saved at the last despairing moment, is a heart-reaching tale already related in newspapers and magazines.

Many vessels heard the "Florida's" call of distress but not being supplied with the proper instruments, were unable to locate the imperiled freighter. However, there was one ship, the "America"—heaven bless the name!—fully supplied and equipped with the necessary apparatus to receive and broadcast messages and with radio compass and instruments of sufficient fineness to locate the position of the sinking "Florida." With important mail aboard, it was a serious matter for the "America" to go out of her course, but when her master, Captain Fried, discovered that other ships, though nearer than his, had no radio compasses and were working blindly, he did not for a moment hesitate. Daring the tempest, he sheered off toward the "S. O. S." call. His was a real leadership. He knew what to do, his men knew what to do, they had the desire and the courage to do and they did it. As a result thirty-two of the naked, half crazed and hysterical crew of the "Florida" were brought safely on board the "America."

May we not here venture an analogy and liken this last story of the sea to the moral and spiritual dangers into which humanity is plunging? It seems

as if the very powers of darkness, knowing their reign to be short, and that they will soon be bound, are using means never before attempted to engulf the children of men into the whirlpool of sin. Never before were there such indications of distress; never before were young men and women so sorely tempted. And what is worse, the great discoveries and inventions of the age, introduced for our comfort, convenience and pleasure—such as the automobile, the radio, drugs intended to alleviate pain and suffering—are made the vehicles for vice.

In the press there recently appeared the report of a raid made upon a resort in California, where some twenty young boys and girls were arrested under disgusting conditions. Many of these misguided youths, no doubt,

would have welcomed rescue from such an environment, had someone heard the call. And this is but one of thousands of cases that make us fear for the next generation. One has but to keep his eyes and ears open to learn that the "S. O. S." call of tempted souls is constantly in the air and that there is work enough for every teacher of righteousness—first, to be prepared for every emergency and on the lookout for signs of danger; then to have the desire and courage to serve.

As it was preparation and equipment that made Captain Fried's rescue-ship successful, so is it even more necessary for teachers to be prepared and equipped, in order to successfully respond to the rapidly increasing "S. O. S." calls for the salvation of human souls.

Sea Magic

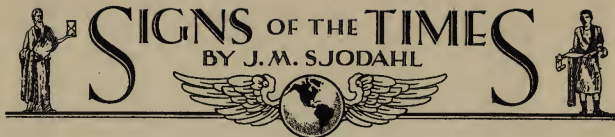
"Last night all the passengers on deck saw a most unusual sight. The storm had cleared away. Directly behind us the reddest sun I have ever seen was sinking, dyeing the sea and sky a deep crimson; while straight ahead an enormous moon was rising, casting an unwontedly ruddy glow before. It was a thrilling spectacle."—From a traveler's diary.

We were sailing from the sunset to the palace of the moon,
O'er a glorious shimmering ocean, whose dancing waves were strewn
With crimson roses' petals in our wake, and just ahead
Great flakes of burnished moonlight made our pathway golden red.

Oh, the magic of the evening did transform our ship of prose
To a galleon of old romance, come from seas that no man knows.
Her hold was full of treasure; she was manned by buccaneers,
Who had spared our lives for ransom, so we stifled all our fears.

But with awe our throats did tighten as the wind veered round again,
And we knew that we were sailing down the age-old Spanish Main,
With a blood-red sea behind us and a sea of gold before—
From the portals of the sunset to the moon's wide open door.

—Ruth Musser.



THE MULTILATERAL TREATY

The outstanding event of the month of January is the acceptance by our government of the Briand-Kellogg multilateral anti-war treaty. It was ratified by the senate on Jan. 15, and signed two days later by President Coolidge and Secretary of State Kellogg. This treaty, which denounces war, except for self-defense, and pledges the signatories to settle international differences by peaceful means, is now solemnly declared to define our attitude on questions relating to the duty of nations in their conduct toward each other. It is expected that the treaty will be ratified by practically all the civilized world. It will then become the greatest instrument of human advancement since the adoption of our wonderful Constitution, which, as we hold, also is a God-inspired document.

THE BOLIVIA-PARAGUAY DISPUTE

The Briand-Kellogg anti-war pact pledges, as stated, the signatories to use only peaceful means for the settlement of disputes. Are the nations in possession of adequate instruments for peaceful decisions on critical international questions?

The boundary dispute between Bolivia and Paraguay, which suddenly flared up, as the International Conference of American States on Conciliation and Arbitration at Havana was honestly endeavoring to lay the foundations for permanent peace all over America, illustrates that question.

All the ingredients that go to make a war were at hand in that petty quarrel. Bolivia claimed that Paraguay, in violation of treaties, had attacked and razed a Bolivian outpost. Paraguay denied the charge and alleged

that Bolivia had moved armed forces into Paraguayan territory, and that Bolivian forces had opened fire on Paraguayan troops. The conference at Havana promptly appointed a commission to investigate the questions of responsibility and reparations due, whereupon the two countries agreed to postpone all hostilities, and to submit the territorial and boundary questions to the Permanent Court of International Justice at the Hague, and thus the sparks of war were extinguished before they had burst out into flames, and the whole difficulty seems on the way to a final and permanent settlement without further bloodshed and the destruction of property.

This proves that wars can be averted, when the will to do so exists, and that the world is not without influential institutions for the maintenance of peace on the basis of justice.

THE CRUISER BILL

Hardly less important is the bill, passed by the senate Feb. 6, which provides for an increase of the navy by 15 new cruisers and an airplane carrier, with the stipulation that the ships be laid down before July 1, 1931.

The program involves an initial appropriation of \$274,000,000, and a final expense perhaps twice that sum.

Some of the senators voted in favor of this enormous addition to our war expenses, on the supposition that our race for a big navy would prompt the powers that cannot compete with us in shipbuilding, to consider disarmament as their better policy.

Whether this supposition is well-founded may be doubted. It is more likely that our naval activity will be used as an excuse abroad for further efforts there on similar lines.

ANOTHER DICTATORSHIP

On Jan. 6, the Yugoslavian constitution was suspended and the Chamber of Deputies dissolved by a royal decree. A general was made premier and minister of the interior, and all the municipal councils throughout the country were dissolved, while the newspapers, as in war-time, were submitted to censorship.

Probably this dictatorship is not intended to be permanent; it may be meant only as a radical remedy against the corrupt practices of a bureaucratic parliament, notorious for partisanship, inefficiency and nepotism, and it is to be hoped that democracy again will be reinstated.

However, there are now several countries in Europe that have turned against democracy, viz., Italy, Spain, Portugal, Hungary, Poland, Lithuania and now Yugoslavia, while the professed democracy of Russia is the worst kind of autocracy imaginable.

If we are to believe some public utterances, the people of Italy are perfectly well satisfied with their dictatorship, but, since no other opinion is accorded freedom of speech, or the press, the eulogy is accepted only for what a one-sided opinion may be worth. The condition in Spain does not indicate satisfaction. There, the dictator, General Primo de Rivera, seems to have his hands full with revolts, even among the soldiers. No longer since than Feb. 4, he was said to have "crushed" the armed revolt against his dictatorship in Valencia, but rumors that reached the outside world did not confirm the official report.

It is interesting to notice that it is in the Catholic world that dictatorship mostly flourishes. Is it mere coincidence that all the countries mentioned—Italy, Spain, Poland, and the rest are Catholic?

There are two, and only two, fundamental principles of government: Coercion is one, common consent is the other. Catholicism builds on the

first of these. Its adherents are not free. They are taught to cease thinking for themselves and to look to some man, or some men, as their mediators between God and themselves, and there can be no doubt that this mental condition is favorable to political and military dictatorship.

PIUS AND MUSSOLINI

On Feb. 6, Pope Pius XI convoked the entire diplomatic body accredited to the Vatican and made the official announcement that a complete agreement had been reached between him and the Italian government, which would be signed on Sunday, Feb. 10, at the Lateran palace.

The official name of the new papal territory will be the "Vatican City" or "the Vatican State." The pope will have the right to erect his own railway station, telegraph, telephone, postal and wireless stations. He will be privileged to have an aviation field and will enjoy the right to coin money, issue banknotes, print postage stamps and exercise other official prerogatives.

Far-reaching changes in the national life of Italy are forecast, as a consequence of the reinstatement of the pope in the position of a temporal monarch, and the recognition of the so-called Canon law.

This law, as embodied in the famous bull, *Unum Sanctum*, in 1303, declares (1) that it is necessary to salvation to submit to the pope; (2) that the temporal power of princes does not exempt them from obedience to the pope; (3) that the material sword is drawn for the Roman church, and must cooperate with the spiritual; (4) that the secular power should be guided by the spiritual, as the higher; (5) that the words of Jeremiah apply to those who have ecclesiastical authority; "Lo, I have set thee this day over the nations and over the kingdoms, to root up and pull down and to waste and to destroy, and to build and to plant;" (6) that the supremacy of the pope even in temporal things is to be enforced; (7) that the pope recognizes

human authorities in their proper place, until they lift their will against God, that is, the pope, his alleged representative on earth.

No wonder that far-reaching changes are expected from the acceptance by the state of such principles. It is predicted that cardinals and bishops will find their way into the Italian senate and be given a chance to shape the future policy of the country. The teaching of Roman Catholicism in the schools will be made compulsory. The church will enforce its edicts by civil courts. Men in ecclesiastical positions will, if arrested for crime, be kept in separate jails, and, if convicted, they will not serve their sentences in ordinary prisons, but may go to a monastery, or a convent, designated by the bishop. The ecclesiastical cloak will thus shield its wearer even from the arm of civil law.

WHAT IS THE MOTIVE?

What are the motives behind the strange compact between the two arch-dictators—the pope and Mussolini? What is the portent of this dark cloud that rises from the banks of the Tiber and throws its shadow across the world?

Mussolini has, long ago, announced that his ambition is to restore the old

Roman empire that ruled the world with an iron hand and shed the blood of the followers of Jesus. He needs the world-wide influence of the pope for the success of his ambitious plans. The pope, naturally, is longing for a resuscitation of the so-called "holy" Roman empire; that is, the Roman empire under papal sway, as it was when Pope Innocent III, in the year 962, placed the iron crown upon the head of King Otho I, or when Pope Hadrian IV trod on the neck of Frederick of Barbarossa, in the year 1164. That is, undoubtedly the goal, be it near or far away, which prompts ecclesiastical and political autocracy to join hands.

I think I can see a struggle ahead, such as that which shook the world in the days of the great reformers—a struggle for the maintenance of human rights, a final contest, it may be, in order that "government of the people, by the people, for the people, shall not perish from the earth."

God grant that the younger generation, which will have to decide this conflict may sense its responsibility and prepare for it, by devotion to the duties incumbent upon the members of the Church and the Priesthood, for this alone can qualify them for their mission in the service of our Lord against all His enemies.

Laugh

Build for yourself a strong box,
Fashion each part with care;
Fit it with hasp and padlock,
Put all your troubles there.
Hide therein all your failures,
And each bitter cup you quaff,
Lock all your heartaches within it,
Then—sit on the lid and laugh.

Tell no one of its contents;
Never its secrets share;
Drop in your cares and worries,
Keep them forever there;
Hide them from sight so completely,
The world will never dream half;
Fasten the top down securely,
Then—sit on the lid and laugh.

—Anonymous.



General Superintendency, David O. McKay, Stephen L. Richards and Geo. D. Pyper

Superintendents' Department

Prelude

Andante.

FRANCELLE EVANS.

3 4 4 5 3 5 4 3 2-5 4 5
1 2 2 2 1 2 2 1

p *cres.* *dim.*

2 1 3 4 1 2 3 4 1 2 3 4 1 2 3

SACRAMENT GEM FOR MAY, 1929

In memory of the broken flesh,
We eat the broken bread;
And witness with the cup, afresh,
Our faith in Christ, our Head.

Postlude

2 5 2 2 3 5 4 4-3 5-3 5 4-5 4-5 4
1 2 1 2 1 2-1 3-1 2 1 2

p *mp* *cres.* *mf* *dim. e rall.*

4 3 4 3 3 2 1-2 3

Note: Instructions concerning the practice of Prelude and Postlude may be found in the Choristers and Organists' Department.

CONCERT RECITATION FOR MAY, 1929

(Doctrine and Covenants, Section 59, Verses 9 and 10)

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;

"For verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High."

TWO AND A HALF MINUTE ADDRESSES

Subjects for May

5th. Why I believe in worthily partaking of the Sacrament.

12th. Why I believe that when I accept a responsibility I should discharge it with thoroughness.

19th. Why I believe in sustaining those in authority over me.

26th. Subject to be selected by the local superintendency.

Reverence in Class Rooms

(Two and a half minute talk by Ruth Knowles (age 14) Book of Mormon Class, 14th Ward, Mount Ogden Stake.)

I have been asked to speak on reverence in class rooms. When a teacher has been chosen and has prepared her lesson, we in return ought, for an hour or so, to pay very strict attention to what is being said.

A Mormon truism is, "The glory of God is intelligence, and we are saved as fast as we gain knowledge." Great treasures of knowledge are gained just as a building, no matter how large it may be, is constructed of many small pieces of material so organized as to complete a beautiful building. And so is great knowledge obtained—by learning a little at a time.

If only we could realize that our Sunday School classes afford us one of our greatest opportunities to gain this knowledge, we would feel it just as much a privilege to show reverence in our classes each Sabbath as we would if Jesus, Himself, would appear.

The teachings of Jesus should be as sacred to us as our secret prayers are to Him. Our house of worship is a holy house. Not because the walls are any stronger, the material more enduring or the workmanship more beautiful, but because of the holy purpose for which it is made. We should have a feeling of reverence while in His sacred building.

Christ had reverence for His Father's house and when He found the money changers using the sacred temple as a house of merchandise, and saw the lack of reverence, He became angry. He drove them out scattering their gold and silver on the floor. And so Jesus, by example, taught us that we should only come to His house with reverence in our hearts. Here in our classes is a very wonderful place to lay the foundation for a high standard of religious training.

When called on missions we will more fully appreciate the training we receive in our class rooms.

Of course we are not perfect, neither are our elders. Their experiences should guide us from temptation and help us to live a little better life each day. We can no more gain knowledge of the Gospel without study than we can get an education without effort. If we have the spirit of reverence in our hearts, our Sunday School class room will be the best place for us to gain this knowledge.

Why I Believe I Should Obey the Word of Wisdom

On the 27th of Feb. 1833, the Lord revealed to the Prophet Joseph Smith what is known as the Word of Wisdom.

The Lord told the Prophet some of the things that were good for us and some that were not good for us to use.

He tells us that wine, strong drinks, tea, coffee and tobacco are injurious to the body. Previous to the time of this revelation the people of the world knew but very little of the bad results tea, coffee and tobacco had upon the human system.

Since that time scientists have come to the conclusion that the teachings of the Prophet Joseph Smith along this line were correct.

A world-renowned physician, Dr. William J. Mayo, in speaking to a number of physicians at Baltimore, Maryland, said, "I can not get it out of my head that much cancer of the stomach is due to the drinking of strong drink."

The evil effect of tobacco is generally known and acknowledged. Especially is it harmful to boys. The poison in tobacco soon enslaves the user. Tobacco poisons the body, dulls the brain and weakens the will. Tobacco using is a waste of money.

During the first year of the World War, there was enough spent for tobacco, to build three Panama canals, and pay the expenses of maintaining the United States Government twice over.

"I am not much of a mathematician," said the cigaret, "but I can add nervous troubles to a boy, I can subtract from his physical energy, I can multiply his aches and pains, and I can divide his mental powers. I can take interest from his work and discount his chances for success."

After all that may be said in favor of the "Word of Wisdom," to Latter-day Saints there should be no stronger argument than this from the Lord:

"It is pleasing unto me."

That which is pleasing unto the Lord will surely be good for us.

Wendell Johnson, (Age 10),

Naples Ward, Uintah Stake.

This 2½ minute talk was given by Wendell without even a note and never was written until I asked for it.

Jos. Collier, Superintendent,
Naples Sunday School

A Small Class that is Succeeding

The Book of Mormon Class of the Leeds Ward, St. George Stake, under the leadership of Sister Hazel McMullin, with an active enrollment of ten, has made a splendid record for the year 1928. Four of the ten enrolled are star pupils, having made one hundred percent scores each month of the year. The score card worked out by pupils and teacher is:

Attendance at Sunday School.....	25 points
Attendance at two Sacrament meetings per month.....	25 points
Reading each lesson four times..	25 points
Learning Concert Recitation.....	10 points
Order	10 points
Fasting	5 points
Total	100 points

The four pupils with one hundred percent scores are: Floyd McMullin, Fenwell Hansen, Delma Hartmen, and Ione Olsen.

More Appreciation

"I feel like expressing my appreciation for the excellent services we are receiving from the General Board, through the Juvenile, the Leaflets and General Secretary. Nothing has ever inspired me in this work so much as to see the possi-

bilities of it under efficient teachers, with the "tools" you have now supplied. The leaflets are simply wonderful, as a means of obtaining preparation on the part of the students, and when a teacher is prepared, by means of the Juvenile, additional or supplementary texts, and her or his own wider study and experience, the classes excel anything I have ever seen in regular day school work. I have witnessed some really wonderful classes under this new plan. Furthermore, we are getting better attendance than ever before of the adult classes, particularly the parents. The Priesthood members are responding and the idea of Priesthood Theology classes is gradually "soaking in" the majority of the quorums. After all, it is a big work, and the labor required to "change the old order" has been fully justified in the results being obtained. We are delighted with the program, and ask only for time and means to put it into complete action. You must realize that personal contact alone really does it, and that a single visit to every school in this stake requires a journey of 578 miles, and that the present program, when completed, will have required 1734 miles of travel, for it has taken three cars to carry the entire Stake Board. The members of the Superintendency each have a car, also the Secretary, and sometimes the Stake Presidency has assisted with a car, so we are able to carry on, although we have no fund for traveling expenses, nor do we expect Board Members to help—they give their time, and we appreciate it."

—From a letter to the General Board, written by Superintendent D. O. Wight, Alberta Stake, Cardston, Alberta, Canada.

Grandma's Story

I know a lovely story—
'Twas grandma told it, too,
About a little girlie
Watching the skies so blue.
She saw the stars a twinkling,
Just like we see at night.
She thought 'twas angels smiling
That made them shine so bright.

Now I just got to thinking:
If angels can look through
Those little holes in heaven
To see each thing I do,
I must try to be better
Or they might go away
And not smile down at evening,
Or watch me through the day.

How many things, I wonder,
Can I do here each day
To make my guardian angel
Love me and want to stay?
Obey my parents better,
Just laugh instead of cry;
I can make someone happy
Each day, if I will try.

Then when I kneel at evening
To say my evening prayer,
I'll know my angel's watching
And smiling at me there.
So let us help each other
To make each star shine bright,
And keep our guardian angels
Near us both day and night.

LIBRARY DEPARTMENT

Albert Hamer Reiser, Chairman; T. Albert Hooper

BOOK REVIEW

The Library Committee will endeavor to call your attention to books of outstanding merit as reference books for Stake Board supervisors and local teachers. Each month a brief review of one such book will be given. This month we call your attention to a new book which will appeal to teachers in the Old and New Testament Departments.

"The Graphic Bible," written by Dr. Lewis Browne, and published by the Mac-Millan Company, covers the Bible. "The Bible is ten times the length of the average work of fiction; the stretch of time covered by it is ten to fifteen centuries and its contents are not printed chronologically. Moreover, its geography and that of its near neighbors is a No Man's Land to the average American boy and girl, youth and adult.

"Plainly the general reader, whatever be the section of the Bible in which he is interested for the moment, needs a set of charts by which he may take his bearings

quickly and correctly. Oddly enough, no one has hitherto undertaken to supply this need.

"This book will enable those who feel most ignorant, youth or adult, about things Biblical to travel with ease here through the pages from Genesis to Revelation. The whole Bible world in full panorama is so originally and fascinatingly presented in "The Graphic Bible" that both the recalcitrant child and the bored adult will find it irresistible. In a series of some one hundred "Animated maps," conceived and drawn with artistry and imagination, accompanied by a running narrative in swift and lucid prose, Lewis Browne recounts the entire drama from Abraham to St. Paul in terms of space as well as of time. At a glance the reader learns not only when but where and just how the great Bible events occurred. Geography and history are so wedded that the Scriptural narrative suddenly becomes as real and enthralling as a contemporary adventure."

It may be obtained at the Deseret Book Company, Salt Lake City, for \$2.50.

"It does not matter how many books you have, but how good the books are which you have."—Seeca.

MISSION SUNDAY SCHOOLS

General Board Committee: David A. Smith, Chairman; Charles B. Felt, Vice Chairman, and Robert L. Judd.

LESSONS FOR 1929

A meeting of the General Superintendency, Mission Committee of the Deseret Sunday School Union and the Mission Presidents, was recently held for the purpose of discussing Mission Sunday School work and to devise plans for greater improvement in the future. All mission presidents were enthusiastic over the prospects for development in the Missions and were unanimous in their approval of the present method of issuing lessons in leaflet form, which they think are more convenient and have brought about a better condition of preparation.

It is earnestly hoped that all members

have subscribed, through their local Sunday School officers, for the 1929 lessons, and that the year's work has been started promptly in accordance with the suggestions already made in this department.

Where schools are large enough it is recommended that all departments be followed as in the organized stakes. Where but three classes can be maintained the following are recommended:

For Children Primary Department Course. See page 165.

For young people: New Testament, "A," see page 157.

For Adults: Old Testament, "C," see page 160.

CHORISTERS AND ORGANISTS' DEPARTMENT

Edward P. Kimball, Chairman; Tracy Y. Cannon, Vice Chairman; P. Melvin Petersen

UNION WORK FOR MAY

CHORISTERS

The Hymn of Spiritual Life

In the hymn of spiritual life we reach a type of religious song that is under scrutiny by religious leaders at the present time. In order to facilitate our examination we shall conduct our consideration under several heads and attempt to draw some lines of distinction between various kinds of songs that may be classed generally in this category. In some quarters there is a tendency to minimize the usefulness of these songs by the blanket assertion that they are elementary and psychologically unsuited to all persons. We shall take no part in these discussions, but shall confine our efforts to an examination of the types as we have them in our literature.

Before introducing the first of these it might not be out of place to review briefly the functions of the hymn of edification, for we are still in this realm. These are: to instruct us in the things we need to learn; and to bring to our remembrance the things that get crowded out of life,—in short, the spiritual conception of life. We quote again from Benson: "Christian doctrine lays the ground for a spiritual conception of life. And so the teaching hymn of St. Paul's injunction is coupled with the hymn of the spiritual life wherever we 'admonish one another.' Those who interpret the phrase as 'rebuking one another' travesty the whole subject and turn the fellowship of song into a scolding-bee. If we take the literal meaning of the Greek verb, 'to put in mind of,' then it complements 'teaching' and fills out the two-fold function of the hymn of edification" as mentioned above. These hymns of life fill the larger part of nearly every hymnal. We shall get at their content better by considering their method than in any other way, so let us take first what we may conveniently term "the sermonic hymn."

This type of song will contain doctrine and quite certainly some exposition and will preach by application; indeed, it is a little sermon in verse. We find that this sermonic hymn was historically first in the English hymnody. The larger part of the hymns of Watts are of this type. Also those of his followers, because they

seem to have been composed much as one composes a sermon, from text to application, turning its points into verse for the purpose of getting it sung at the sermon's close by the congregation who had heard it.

The contents of the sermonic are as wide as life itself, and reflect expression upon every phase of Christian experience. We meet with the hymn about the Gospel, invitation to come to God, call to repentance, confession of short-comings, faith, consolation, etc. This kind of hymn has had a great day and survives with great vigor of life among such worshippers as still believe in the actuality of religion, and we are prominent among such.

Below are some songs from our song book which may be examined under the head of sermonic hymns. Let the department go through the list and determine why they may be so cataloged; also find others in the book of the same character. Compare this lesson with the preceding ones this year and try some of the examples already given to see if they will permit of a listing here. From your examination of the examples here listed and those given under the doctrinal lyric, for example, what do you find to be the difference in these two types of hymn?

- No. 46—Love at Home.
- No. 47—Scatter Seeds of Kindness.
- No. 55—The Iron Rod.
- No. 62—Hope of Israel.
- No. 64—Loving One Another.
- No. 75—God is Love.
- No. 76—Oh Say, What is Truth.
- Etc.

Another Practice Song for April

No. 102, "We Thank Thee, O God, For a Prophet."

April celebrates the organization of the Church. Surely no song we have glorifies this event better than this one; and assuredly there is no better time for our people to learn to sing it than in the years of childhood; and of a certainty there exist no more auspicious hours to practice it than in the Sunday School.

Everybody will know the melody, so that it offers a good opportunity to drill in parts. The choristers will do well to spend the time on the alto and tenor. Preference should be given to that part

which is most strongly obligato with the soprano. In the first two measures it is shared about evenly between the alto and tenor. It will be profitable to have the school sing it first without one of these parts and then the other in order to show how empty it is with the respective parts omitted. The same character is seen in measures four and five. After this the alto is the most interesting part melodically next to the soprano, while the tenor and bass is very ordinary, consisting largely of tones to complete the harmony. However, the last measure in the tenor is important and should not be slighted. If it is, the chord will finish without the third, G, which is the most important tone in the chord. Have the school sing the last note without the tenor, in order to demonstrate the emptiness, then with it to show how full it sounds thus. Ofttimes this sort of demonstration will do much to encourage part singing.

ORGANISTS

Lesson 5. Repeated Tones Study Outline

- I. **Technic.**
 1. Rule for playing repeated tones.
 2. Repeated tones in combinations with legato progressions.
 3. Fingering repeated tones.
- II. **Registration.**
 1. Variety.
- III. **Interpretation.**
 1. Harmonic emotional effects.
- IV. **Supplementary Material.**

Lesson II, Organists' Manual.
Exercise 40 on page 101 and exercise 45 on page 23 of Archer's Reed Organ Method.
Offertory by Mendelssohn, page 67
—Gems for the Organ—Jackson.
Never Be Late, D. S. S. Songs, No. 79.

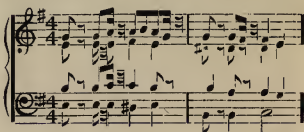
Technic:

One of the most important, as well as most difficult phases of organ technic is the proper execution of repeated chords and other repeated tones. The difficulty is increased when some of the tones of the chord are repeated and others progress to the next chord in a legato manner. If care is not exercised in playing such progressions the effect of the repeated tones may be lost or, on the other hand, the music may sound "choppy."

A good rule to follow in playing repeated tones is as follows: **Cut repeated tones in half.** In other words play repeated quarter notes like eighth notes followed by eighth rests, repeated eighth notes like sixteenth notes followed by

sixteenth rests, etc. In playing notes of long duration in time value this rule would have to be modified as otherwise the period of silence between the repeated tones would be too long. The important thing to remember is that there must be a distinct period of silence between the repeated tones. Remember that this rule applies to **repeated tones only.** Those progressing from one degree of the scale to another degree must be played **legato.**

Combining repeated tones and legato progressions presents a real difficulty that can only be mastered through most painstaking practice. The Prelude and Postlude that accompany this lesson furnish excellent practice material as they contain numerous technical difficulties of the type under discussion. For example, the first two measures of the Prelude should be played in the following manner:



Continue this manner of rendering the music wherever repeated tones occur. The fingering may also prove difficult. Try to discover the reason for its employment.

Registration.

Seek for variety in registration. Use one color in the prelude and another color in the postlude. Add additional stops to the last two measures of the Postlude. Is it possible to reduce the registration in the last measure without making an unpleasant break in the tone color?

Interpretation.

Certain harmonic combinations (usually chords that in themselves are discordant) may be effectively used to heighten the emotional content of a section of music if the right emphasis is given to them by the performer. Seek to give proper emphasis to the following chords: 3rd beat, measure 1; 1st beat, measure 2; 3rd beat, measure 3; and 3rd beat, measure 4 of Prelude. Find other examples.

Study all other dynamic effects so that the rendition may be expressive. Observe the phrasing and try to discover why the music is expressive when rendered according to the phrasing that is marked. When all technical details of every nature have been mastered, then forget all about technic and give free expression to your emotional reactions.

BREATHING AND ITS RELATION TO SINGING

Foremost authorities on the singing and speaking voice lay special stress upon breath-taking, and claim that it is absolutely necessary to practice correct breathing. Others, who lack authority, say that everybody knows how to breathe correctly. If everybody knew how to breathe, the world would be richer with beautiful singing and speaking voices. It is true that every normal body born into the world has the capacity for correct breathing, but false notions and bad habits have made it otherwise.

Breath is the life of vocal tone, just as electrical energy is the life of the radio. To be useful the breath must be active and on the move. It will be found very helpful to think of the breathing process as a circle without beginning or without end; it is continuous. One part of the circle represents the inhalation, the remaining part represents the exhalation. The circumference of this breath circle will be determined by the kind of breath taken, if the breath be short and shallow that will represent a small circle; on the other hand, the ideal breath is deep and full, this representing a large circle.

In order to test the importance of deep breathing, try a simple experiment. Take a quick shallow breath and sing any given tone. The chances are that the tone may be held for a varying number of seconds with comparative ease; but with inception of the tone comes the feeling that it is slipping away, and that the singer has little power to increase or diminish its volume. Then stand firmly on the feet with erect frame, as shown in Cut No. 2 for good posture, (this cut will be found in the February, 1929 Juvenile) let a slow, deep inhalation be

taken. Now, sing the same tone, and mark, if the breathing has been full and gradual, with what pleasure and confidence the carefully anticipated tone is sounded, of how much better quality it is, and that crescendos and diminuendos may be made with considerable ease.

Referring again to Cut No. 2, for good posture. This posture is the result of breathing deeply, inflating the lungs so as to maintain an elevated chest position, which is so desirable and essential to good singing. Do not raise the chest by some muscular pulling; many people are deceived by this faulty method.

Alexander Graham Bell says: "Get the pupil to expand the chest by inhalation and keep it continuously expanded even when breathing out. If the bony framework of the chest is kept raised and fixed, breathing can only be performed by the diaphragm and waist muscles; and, as the pupil can not help breathing, nature will work the proper muscles without his knowledge or will."

A few simple hints on breathing for the benefit of the child are very timely. Fortunately, it is not necessary in children's singing to build up an elaborate system of exercises. The act of smelling is normally accompanied by a rightly drawn breath. Have the children play they are smelling a beautiful rose or some other fragrant flower; play at blowing bubbles; keep a feather up in the air; blow up a bag, etc. These exercises must be done with good posture.

We breathe to do something, to say something, to express some idea. The text and type of song govern the amount of breath necessary for beautiful tone. Phrase the song as the composer intended. If this is done you are mastering one of the fundamentals of singing.

Courtesy

Daughter, I'll give you a simple rule,
As wise as any you learn at school,
Though it has to do with a simple thing:
Not the way you walk, nor the way you
sing,
Nor the way you dress—it is just the way
You speak to others from day to day.

There are folks we don't like, folks we do,
And we don't know why, but it's surely
true.
And yet it's all in the way they speak,
When a thing they wish, or a favor they
seek.

It's easy enough to understand:
The cultured ask, but the crude command

There are folks we like, though we hardly
know

Just why it is that we like them so.

There are folks whose voices jar the ear,
And we don't know why—but it's that my
dear.

Yes, after all, it's a simple test:

The crude command, the polite request.

The "gimme" people may get a thing;
And folks may carry and fetch and bring,
But ask for things with a gracious tone
And both the thing and a friend you'll
own.

In all your asking, the courtesies

Remember, daughter—remember, please.

—Douglas Malloch, in Cincinnati Enquirer.

GOSPEL DOCTRINE DEPARTMENT

General Board Committee: Joseph Fielding Smith, Chairman; George R. Hill, Vice Chairman; George M. Cannon, Charles H. Hart

LESSONS FOR MAY

First Sunday, May 5, 1929

Lesson 61. The Nephites—The Ministry of Jesus Christ

General Topic: Divine Authority:
History of the Priesthood—57

Text: Sunday School Lessons, No. 61.

Reference: 3 Nephi, chapters 11-27.

Objective: To show the organization of the Church of Jesus Christ on the Western Hemisphere by the Redeemer after His resurrection.

Suggestive Groupings:

- I. The appearance of Jesus Christ to the Nephites in the Land Bountiful near the Temple.
 - a. The voice of the Redeemer in mourning for the fallen people. 3 Nephi 10:2-9.
 - b. The voice of the Father proclaiming the Son. 3 Nephi 11:1-7.
 - c. Appearance of the risen Lord to the people. 3 Nephi 11:8.
 - d. Jesus Christ proclaims Himself as "the light and the life of the world" who has "glorified the Father" in taking upon him the sins of the world. 3 Nephi 11:10-12.
 - e. The people examine the wounds in the hands and side and feet of their Redeemer, and are convinced of His having been slain for their sins. 3 Nephi 11:13-15.
 - f. The people shout hosanna, and praise the Lord.
- II. The call of Nephi and eleven others to be special witnesses and ministers for Christ among the people.
 - a. Nephi the first called and given authority. 3 Nephi 11:18-21.
 - b. Nephi to take the lead, or presidency, among the Twelve.
 - c. The Twelve given authority to baptize and officiate in the Church as organized by the Lord. 3 Nephi 11:21-27.
 - d. Contention denounced. 3 Nephi 11:28-30.
 - e. The doctrine of Christ. 3 Nephi 11:32-41.
 - f. Explain why the Nephite Twelve are called Disciples and not Apostles?

- III. The Savior's sermon to the Nephites. (Compare with the sermon on the Mount.)
 - a. Point out in the sermon to the Nephites the superiority of such passages as the following: 3 Nephi, verses 3, 6, 19-20, 25-34.

- IV. The Law of Moses fulfilled.
 - a. Until the coming of Christ the Nephites were subject to the Law of Moses, as were all other Israelites. 2 Nephi 25:24-27.
 - b. The Gospel replaces the Law. 3 Nephi 15:1-10.

- V. The Sheep of other folds.
 - a. Why the Nephites were not known to the people at Jerusalem. 3 Nephi 15:12-24.
 - b. "Other sheep, which are not of this land, neither of the land of Jerusalem. 3 Nephi 16:1-2.
 - c. The Savior to visit the Lost Tribes. 3 Nephi 16:2-3; 17:4.

- VI. Promises to the Gentiles.
 - a. The Gentiles to possess the land in the "latter days." 3 Nephi 16:7.
 - b. The Gentiles to scatter the people of Israel.
 - c. A woe pronounced upon the Gentiles if they do not repent and accept the Gospel. 3 Nephi 16:9-20.

The teacher should know why it was that Jesus commanded Nephi and the Nephite people to be baptized, when they had previously been baptized for the remission of their sins. For we read that Nephi went about baptizing and conferring Priesthood and laboring zealously in the ministry before the coming of Christ.—3 Nephi 7:15-26. It was because baptism is for a dual purpose, first, the remission of sins; second, the door into the Church organization formed under, and subject to, the law of Moses, which included baptism for the remission of sins, and organized them into the Church of Christ with fulness of the Gospel restored. Therefore it became necessary for the ministers of the people to receive a new commission and the people to embrace the new organization which was done through the waters of baptism. It was for a similar reason that Joseph Smith, Oliver Cowdery and those who had been baptized before the organization of the Church, April 6, 1830, had to be baptized again on the day the Church was organized.

Second Sunday, May 12, 1929

Mothers' Day. No Lesson Assigned.

Third Sunday, May 19, 1929**General Topic: Divine Authority:
History of the Priesthood—58****Lesson 62. The Nephites—The Twelve Disciples**

Text: Sunday School Lessons, No. 62.

References: 1 Nephi 12:7-10; 3 Nephi 11:22; 12:1, chapters 27-28.

Objective: The same as in Lesson 61.

Suggestive Groupings:

- I. The vision given to Nephi of the twelve apostles; also of the twelve disciples.
 - a. Nephi saw in vision the choosing of the twelve in Palestine; also the twelve on the Western Hemisphere.
 - b. Give a reason why the Lord made this known to Nephi.
- II. The names of the twelve disciples, and promises made to them.
 - a. What promise was made to the nine? 3 Nephi 28:1-12.
 - b. What promise was made to the three?
 - c. What was the vision given to the three?
- III. Commencement of the ministry of the disciples.
 - a. The Savior heals the sick. 3 Nephi 17.
 - b. The Sacrament is instituted. 3 Nephi 18:1-10.
 - c. Purpose of the Sacrament explained. 3 Nephi 18:10-12.
 - d. Unworthy persons not to partake of the Sacrament. 3 Nephi 18:28-32.
 - e. The disciples baptized. 3 Nephi 19:11-18.
- IV. Status of translated beings.
 - a. What can you say of translated beings? 3 Nephi 28:37-40. (See also lesson on Enoch.)
 - b. Relate the experiences of the three, many years after the coming of Christ, when the Nephites had become corrupt. 3 Nephi 28:18-26; Mormon 1:5-13.
 - c. What is the nature of the ministry of the three disciples in this day? 3 Nephi 28:27-35.
- V. The apostles to judge the house of Israel; the disciples to judge the Nephites. 1 Nephi 12:8-12; Mormon 3:18-20; Doc. and Cov. 29:12.
- VI. Name of the Church.
 - a. The disciples desire to know what the Church should be called. 3 Nephi 27.

- b. The Savior's answer to them. 3 Nephi 27.

Fourth Sunday, May 26, 1929**General Topic: Divine Authority:
History of the Priesthood—59****Lesson 63. The Nephites: Mormon**

Text: Sunday School Lessons, No. 63.

References: Words of Mormon; 4 Nephi; Mormon, chapters 1-9.

Objective: To show the fulfilment of the prediction of the Lord, that "whoso should possess this land of promise, from that time henceforth and forever, should serve Him, the only God, or they should be swept off when the fulness of His wrath should come upon them."

Suggestive Groupings:

- I. The custody of the Nephite records from Heleman to Mormon. Alma 63:11; 3 Nephi 1:2-3; 4 Nephi 19:20, 47-49; Mormon 1:2-4.
- II. Conditions among the people in the days of Amos and Ammaron.
 - a. The departure from the Church of Christ of many of the people, and the establishment of other churches.
 - b. The church of anti-Christ becomes strong and persecutes the Saints. 4 Nephi 29-30.
 - c. The three disciples persecuted and finally withdraw from among the people. 4 Nephi 30:44; Mormon 1:13.
 - d. The call of Mormon by Ammaron as custodian of the records.
- III. The ministry of Mormon.
 - a. Mormon one of a very few with the power of the Priesthood.
 - b. Mormon visited, and ministered to, by the three disciples. 3 Nephi 28:26; Mormon 8:11.
 - c. Mormon endeavors to preach to the people but is forbidden because of their extreme wickedness. Mormon 1:16-17; 2:11-15.
 - d. Later Mormon is commanded to cry repentance, but the people will not hearken. Mormon 3:2-3.
 - e. The people beyond the power of redemption because they sin knowingly. Mormon 2:15. (Compare the prophecy of Samuel, Heleman 13:38-39.)
- IV. Mormon removes the records from the Hill Shim to the Hill Cumorah and buries them there. Mormon 4:23; 6:6.

Reflections: Although we are only one hundred years removed from the scenes of the coming forth of the Book of Mor-

mon, the story is being circulated by some, in the spirit which prompts "higher criticism," that the hill from whence the Prophet obtained the plates is not the Hill Cumorah in which Mormon deposited the records. Those who are teaching this declare that the Hill Cumorah is in Central America, and not in New York State. This, like other teachings of similar import, may lead to differences and opinions of a very serious nature if left unchecked. It is impossible for us to know much of the geography of Book of Mormon times without further revelation from the Lord. The location of the Hill Cumorah is one of the places that is definitely fixed. This hill, which was known to the Jaredites as Ramah, is located in the western part of the state of New York, near Palmyra. It was from this identical hill that the Prophet

Joseph Smith obtained the plates of the Book of Mormon. This hill is now owned by the Church. Recently President Anthony W. Ivins, in an endeavor to check the false teaching regarding the Hill Cumorah, spoke on that subject before the general conference of the Church. See conference report, for April, 1928, pages 12-16. Elder B. H. Roberts also published an article, with the approval of the First Presidency, on the same subject, in the *Deseret News*. See the issue of March 3, 1928.

It is to be hoped that this foolish idea that the Hill Cumorah is in Central America and not the hill from whence the Prophet obtained the record by direction of Moroni, will not find place in the discussion of this lesson, or any other lesson, before the Gospel Doctrine Department.

MISSIONARY DEPARTMENT

General Board Committee: Albert E. Bowen, Chairman; David A. Smith, Vice Chairman; Henry H. Rolapp and Jesse R. S. Budge

LESSONS FOR MAY

First Sunday, May 5, 1929

Lesson 17. Subject Matter of the Old Testament Books

Text: Sunday School Lessons, No. 17.
Supplementary Reference: Talmage's "Articles of Faith," chapter 13, pp. 243-245.

For detailed information concerning the content of any book in the Bible, the final appeal and source of authority is, of course, that book itself.

Objective: Obedience to the law of life, is essential to the fullest measure of joy.

Organization of Material:

- I. The Pentateuch.
 - a. The various books it comprises.
 - b. The purpose and essential quality of each of them.
 - c. The social and ecclesiastical law.
- II. The Historical Books.
 - a. Why so called.
 - b. Nature of the history they contain.
 - c. Intermixture of exhortation.
- III. The Poetical Books.
 - a. Illustrations from them.
 - b. Their purpose.

IV. The Prophetic Books.

- c. What they reveal concerning the life of the people of Israel.
- b. What they teach of the value of obedience to the law of God.

Lesson Enrichment:

Consider Genesis 3:16, 17; 4:4, 11; 12:8, 9; Exodus 18:13-26; 20:1-23; Deut. 1:15-17; Deut. 4; Ruth 1:16, 17; Isaiah 10:1-4.

Similarly selections may be made from any of the books of the Old Testament to point the lesson of the day.

Application: Use this lesson to show:

1. That the Lord gave commands concerning the regulation of the peoples' lives.
2. That obedience resulted in blessing, while disobedience brought only sorrow.

Second Sunday, May 12, 1929

Mothers' Day

Third Sunday, May 19, 1929

Lesson 18. Materials for the New Testament

Text: Sunday School Lessons, No. 18.
References: Any or all the Gospels, the Acts, the Epistles; "The Bible in the Making"—Smyth.

Objective: The New Testament is an authoritative guide to conduct, because it brings to us the utterances on that subject of the Savior of the world.

Organization of Material:

- I. The history of Israel between the last of the Old Testament accounts and the coming of Jesus.
- II. The Scripture appealed to by Jesus and His Apostles.
- III. The note of authority in the teachings of Jesus.
- IV. The burden of the Apostles' teachings after the Ascension.
- V. The materials for the New Testament.

Lesson Enrichment:

"So they gathered in their little weekly assemblies to hear their Old Testament Scriptures * * * and to listen to the burning words of the 'Witnesses' who had been with Jesus or seen Him or learned about Him from those who had." Smyth.

Read Acts 2, 3, and 4; 1 Peter, chapters 2-3 for an insight into how from the very beginning the authority of Jesus and His utterances were regarded.

Application: Reverence for and reliance in the New Testament books should be enhanced by emphasizing that they contain a story rehearsed by men who took part in the events, and were subject to the test of contemporary knowledge concerning their correctness.

Fourth Sunday, May 26, 1929

Lesson 19. The New Testament

Text: Sunday School Lessons, No. 19. **Supplementary References:** Roberts', "The Gospel," chapter 8; Talmage, "Ard of Faith," chapter 13, pp. 245-249; 1928 Sunday School Lessons 20, 21, 22; "The Bible in the Making," Smyth.

Objective: The New Testament Books were written to bring people to a belief in the divinity of Jesus Christ.

Organization of Material:

- I. The first parts of the New Testament committed to writing.
 - a. The Epistles.
 - b. Why?
 - c. The use made of them.
- II. The Gospels.
 - a. The authors of the written gospels.
 - b. Their subject matter.
 - c. The state of knowledge of those who wrote them.
 1. Their sources of information.
 2. Test of their accuracy.
- III. The Acts.
 - a. Their authorship.
- IV. The position these teachings held among the people.

Lesson Enrichment:

"But things could not go on thus much longer. Paul was dead. The men who had known Jesus were passing away, and all the time the Church was steadily growing in extent and needing to be told the Christian story. In the missionary churches amongst the heathen, where 'they ordained elders in every city,' there must be some authoritative documents for teachers to use who knew nothing at first hand of the Lord's life."—Smyth.

Read and analyze Luke 1:1-4.

Application: The authenticity of the New Testament derives sanction from:

1. The time during which its books were written.
2. The means of knowledge open to the writers of them.
3. The fact that they were subject to the scrutiny of others who had knowledge of the same events.

NEW TESTAMENT DEPARTMENT

General Board Committee: Milton Bennion, *Chairman*; T. Albert Hooper, *Vice Chairman*

LESSONS FOR MAY

Course A—Ages 12, 13, 14

First Sunday, May 5, 1929

Lesson 16. Jesus at Capernaum

Texts: Luke 4:31-41; Weed, "A Life of Christ for the Young," chapter 23; Sunday School Lessons, No. 16.

Objective: An implicit faith in the power of God to help, brings peace and needed blessings to the followers of Christ.

Supplementary Materials: Farrar, "Life of Christ," chap. 17; Any Bible Dictionary under "Capernaum"; Battenhouse, "The Bible Unclocked," page 325; Talmage, "Jesus the Christ," page 181; Dummelow, "The One Volume Bible Commentary"; Kent, "The Life and Teachings

of Jesus," pages 75-84; Matt. 4:13-16; 8:14, 16; Luke 4:31; Mark 1:21-34; Papini, "Life of Christ," pp. 74-77.

(It is not intended that every teacher have all of these books, but many references are given in the hope that at least one of these helpful books will be available to all teachers.)

Every "New Testament" Class should have a map of Palestine showing the travels of the Savior. One can be had for \$2.50.

Suggestive Outline:

- I. Jesus goes to Capernaum.
He goes to Peter's home.
 - II. Teaches in Synagogue on Sunday.
 1. Sermon interrupted by demoniac. Madman's declaration.
 - III. Christ heals disturber.
People marvel.
 - IV. Christ at Peter's home.
 1. Peter's wife's mother ill.
 - a. Relief asked.
 - b. Christ heals her.
 - V. Multitudes bring sick to be healed. Christ blesses and heals them all.
- Give a brief description of Capernaum and its location. The International Bible Dictionary says, on page 108:
- "Capernaum was on the western shore of the Sea of Galilee. Matt. 4:13; comp. John 6: 24. It was in the 'land of Gennesaret,' Matt. 14:34; comp. John 6:17, 21, 24. It was of sufficient size to be always called a 'city,' Matt. 9:1; Mark 1:33; had its own synagogue, in which our Lord frequently taught, Mark 1:21; Luke 4:33, 38; John 6:59; and there was also a customs station, where the dues were gathered both by stationary and by itinerant officers. Matt. 9:9; 17:24; Mark 2:14; Luke 5:27. The only interest attaching to Capernaum is as the residence of our Lord and His apostles, the scene of so many miracles and 'gracious words.' It was when He returned thither that He is said to have been 'in the house.'"

The following from Farrar is interesting:

"Even the poor demoniac, in the depths of his perturbed and degraded nature, had felt the haunting spell of that pure presence, of that holy voice, of that divine and illuminating message. But, distorted as his whole moral being was, he raved against it, as though by the voices of the evil demons who possessed him, and while he saluted 'Jesus the Nazarene' as the Holy One of God, yet, with agonies of terror and hatred, demanded to be let alone, and not to be destroyed."

In "The Bible Unlocked" Battenhouse gives an enlightening thought, part of which is "He gives them of His strength and sympathy. Many before Him have come offering wise counsel and teaching

great truths. Jesus offers Himself. Without display, and without stint, He clearly reveals the motive which impels Him to such noble service. The people recognize that He loves them and they respond to Him. He does more than warn the erring; He wins them by understanding their spiritual need. Thus He directs them to God whom He calls the universal Father. All humanity is entitled to sonship; He Himself is the Son of man."

Second Sunday, May 12, 1929

This being the day set apart for the celebration of Mothers' Day no lesson is prepared. If your school has no special exercises, and you have class work, review some of your lessons, and clear up some points which you have not previously had time to discuss.

Third Sunday, May 19, 1929

Lesson 17. The Call of the Twelve

Text: Matthew 10:1-42; Sunday School Lessons, No. 17.

Objective: Authority from God is necessary to officiate as leader and officers in the Church of Christ.

Supplementary Materials: Mark 2:14, 15; 3:13-19; Luke 5:27-29; Talmage, "Jesus the Christ," chapter 16, pages 322-332; Papini, "Life of Christ," pp. 176-197; Kent, "Life and Teachings of Jesus," page 85 and pp. 108-120; Any Bible Dictionary under "Apostle"; Dummelow, under Matt. chap. 10; Farrar, "Life of Christ." Last part of chapter 17 and all of chapter 18.

Suggestive Outline:

- I. Jesus calls Matthew.
 - a. A tax gatherer.
 - b. Attitude of Jews toward a tax collecting Jew.
- II. Jesus goes to mountain.
Prays all night.
- III. Disciples come to Jesus in morning.
He selects twelve.
- IV. Apostles given authority.
 - a. Apostles changed and instructed.
 - b. Sent out to teach.

Teachers, point out the difference between disciples and apostles. Dr. Talmage in "Jesus the Christ," says, "Discipleship is general; any follower of a man or devotee to a principle may be called a disciple. The Holy Apostleship is an office and calling belonging to the Higher or Melchizedek Priesthood, at once exalted and specific, comprising as a distinguishing function that of personal and special witness to the divinity of Jesus Christ as the one and only Redeemer and Savior of mankind."

"The word apostle is an Anglicized

form derived from the Greek *apostolos*, meaning literally 'one who is sent,' and connoting any envoy or official messenger, who speaks and acts by the authority of one superior to himself. In this sense Paul afterwards applied the title to Christ as one specially sent and commissioned of the Father."

Pay attention to the fact that Christ spent the night in prayerful communication with His Father before attempting to make the selection of His apostles.

If teachers have a Bible Dictionary or Talmage's "Jesus the Christ," it will be interesting to discuss with the pupils the personalities and characteristics of the several apostles.

The book, "In the Master's Country," says, "About five miles away from the Sea of Galilee, southwest of Magdala, is Karn Hattin, or the Horns of Hattin, the traditional 'Mountain of the Beatitudes' where Christ delivered the Sermon on the Mount. Between its two elevations, or 'horns,' there is a depression which forms a natural amphitheater where thousands could recline upon the grass. The green slopes about the lake soon change to the dark, imprisoning cliffs at Tiberias. Then the ribbon-like coast widens at the southern end where the Jordan valley, four miles wide, stretches away southward. On the eastern side of the lake the wall of hills is higher than on the western side, rising to a height of a thousand feet or more. On the northeast is the plain of El-Batiah, the traditional site where Christ fed the five thousand.

"In the time of Christ the shores of the lake were green and fruitful. The country was well wooded, and Josephus says the climate was very pleasant."

Fourth Sunday, May 26, 1929

Lesson 18. The Sermon on the Mount.

Text: Matt., chapters 5, 6, and 7; Sunday School Lessons, No. 18.

Weed, "A Life of Christ for the Young."

Objective: To live in accordance with the teachings of Christ means avoid even the thought of evil and to order our lives in accordance with the ideal of perfection.

Supplementary Materials: Talmage, "Jesus the Christ," chapter 17; Nephi, chapters 10, 11, 12, 13 and 14; chapter 39;

Farrar, "Life of Christ," chapter 18; Kent, "Life and Teachings of Jesus," pp. 202-215; Dummelow, under Matt. chapter 5, 6, 7; And picture of the "Sermon on the Mount."

Suggestive Outline:

- I. Jesus on the mountain.
 1. Multitude gathers.
- II. People are made comfortable on mountain side.
- III. Christ preaches.
 - a. Contents of Sermon.
 - b. Its importance.

Most teachers will find so much material in this lesson that they will not be able to teach it all in one lesson. It will therefore be necessary to decide which phase the teacher wants to emphasize. Perhaps two Sundays may be used.

Much valuable material which will be extremely helpful will be found in Dr. Talmage's "Jesus the Christ" and teachers are urged to read the two chapters therein before assigning this lesson.

Be sure to make the application of these wonderful teachings to daily living.

Dummelow in his Commentary, says, "The great interest of the sermon is that it is a more or less full revelation of Christ's own character, a kind of autobiography. Every syllable of it He had already written down in deeds; He had only to translate His life into language. With it we may compare the wonderful self-revelation in Jn. 17, but there is an important difference. There we have His self-revelation as Son of God, holding communion with the Father in a manner impossible to us; here we have Him pictured in His perfect humanity as Son of man, offering us an example, to which, if we cannot in this life completely attain, we can at least approximate through union with Him. In this sermon Christ is very near to us. The blessedness which He offers to the humble and meek, the merciful, the pure in heart, the peacemaker, the seekers after righteousness, and the persecuted for righteousness' sake, He first experienced Himself, and then commended to others. And the power by which He lived this life is the very power by which we also must live it—the power of secret prayer (6 5f.) St. Luke tells us that the night before this sermon was delivered was spent entirely in private prayer (Lk. 6:12.)

THE BIBLE AN INCOMPARABLE BOOK

There is no book with which the Bible can be compared and no other reading that means so much to the human race. It is the support of the strong and the consolation of the weak; the dependence of organized government and the foundation of religion—Calvin Coolidge.

OLD TESTAMENT DEPARTMENT

General Board Committee: Robert L. Judd, Chairman; Elbert D. Thomas, Vice Chairman; Mark Austin

LESSONS FOR MAY

Course C—Ages 18, 19, 20

First Sunday, May 5, 1929

Lesson 17. Hosea—The Preacher of the Love of God

Text: Sunday School Lessons, No. 17.

Reference: The Book of Hosea.

Objective: To show that God is a God of Love; that in spite of Israel's shortcomings He will forgive and remember His chosen ones.

Suggestive Grouping of Materials:

I. The Historical Background.

a. The Northern Kingdom.

b. Review conditions during Amos' time.

II. Hosea's Life.

III. Hosea's Message.

IV. The Meaning of Hosea's Teachings to Us Today.

Lesson Enrichment:

"In ancient times God and the spirits founded states and cities and erected chiefs and judges, not because they desired to elevate them to high rank, gratify them with emoluments, and place them in indulgent positions of honor and wealth, but because they wanted them to establish what is beneficiary to the milliard people, to do away with what is pernicious to them, to ennoble the humble, to enrich the poor, and to restore order and peace to states in danger and confusion. * * * If God be not obeyed, there will be no end to calamities. * * * They are inflicted upon men because they do not agree with God. * * * Whoever pursues a business in this world must have a system. * * * Now, if we govern the empire or a state without a system as a model, are we not even less intelligent than a common craftsman? * * * What should be used as a model for government? The law of God. * * * God desires men to love and benefit each other, and does not desire men to hate and hurt each other. How do I know that it is so? Because God Himself loves all and benefits all. How do I know that God loves all and benefits all? Because He creates and nourishes all. * * * There are reasons why I know that God loves men dearly. He makes the sun, the moon, and the stars to guide and to shine upon men.

He creates the four seasons—spring, summer, autumn and winter—to regulate their affairs. He causes snow, frost, rain and dewdrops to fall and five kinds of grain to grow, so that men may become comfortable and well-to-do. * * * He establishes princes, dukes, and other feudal lords so that the virtuous among men may be rewarded, and evil may be punished." Mo-ti, the Chinese Philosopher of Mutual Love. He was a follower of Confucius and lived during the 5th century B. C., 250 years after Hosea.

"Hosea was a prophet of the Northern Kingdom who came a little later than Amos. Conditions were even worse than when Amos delivered his message. Evil had grown so rampant in Samaria that the house of worship was profaned by lewdness and blood, and bands of priests even robbed and murdered pilgrims on the way to the sanctuary. To this corrupt and degraded civilization, Hosea came, not simply as a prophet of doom, but as an evangelist, bringing a message of the undying love of God for his sinful people. * * *

"From his own experience, he turns to the nation which has sinned grievously, and gives his message that God loves Israel still. No matter how far the people have wandered, no matter how stained by sin, God is merciful and he will pardon. It is the first great message of forgiveness through repentance." The Book of Life, page 31.

Application: Does the concept of God as a God imply weakness? Is love a mere thing of sentiment or may it be a basic principle for a Philosophy of Life or Government?

Second Sunday, May 12, 1929

Mothers' Day Exercises

Third Sunday, May 19, 1929

Lesson 18. Isaiah—The Prophet—Statesman—Poet

Text: Sunday School Lessons, No. 18.

Reference: The Book of Isaiah.

Objective: To show that the Gospel plan for the salvation of the world appealed to the wise, the great, as well as to the humble.

Suggestive Grouping of Materials:

I. Historical Background.

- a. The Kingdom of Judah.
- b. Its position as one of a group of small contending states continually threatened by world empires.
- II. Life and position of Isaiah.
- III. Isaiah the orator and statesman e. g. (Isaiah 7:8-9.)
- IV. Isaiah the Poet. e. g. (Isaiah 60; 61; 63; 53; 42; 40.)

Lesson Enrichment:

"Isaiah, the greatest prophet, the greatest statesman. He was also a reformer, a poet, an orator, a religious seer. He was not like Amos and Micah, a man of the soil, a shepherd or a farmer. He always lived in the city; he was a friend of kings and of the wealthy class. In that respect he resembled Washington and Roosevelt rather than Lincoln. He was perhaps even more a statesman than a prophet, a statesman possessing a profound religious conviction, basing statecraft upon faith, upon confidence in the divine guidance rather than upon the wisdom of man.

"In order to understand the great political sermons of Isaiah, the world situation must be kept in view. The eastern Mediterranean Country was occupied by a number of small states, strong, virile, possessing an intense national spirit,—the northern and southern Kingdoms, Syria with its capital at Damascus, the federated Philistine Cities, Moab, Edom. Each of these states was antagonistic to the others. The territory of each was always fair prey for conquest. War was as much an occupation as husbandry and commerce. Outside this circle of little states were the great Empires,—Egypt on the south, Assyria on the north. Egypt and Assyria were rivals for world dominion; the little states were merely pawns in the great game of war and conquest. They lay in the path of rival armies. They possessed valuable territory which might be the spoil of war. Individually weak they were potentially dangerous if they should unite. A well-knit and determined confederacy would seriously menace the supremacy of the great powers. The fatal obstacle to the formation of such a confederacy was the traditional inherited hatred and jealousy of these little peoples. It was hard to make warm friends of the people like the Philistines and the Hebrews, who had hated each other and fought each other for centuries. Yet it was always an alluring possibility. The yoke of Assyria was very heavy. The burden of tribute was hard to bear.

"There was always a nationalist party, which favored resistance, the formation

of a confederacy, secret pacts with one or the other of the great foes. * * *

"Isaiah in the course of his long career of forty years, was the leader of the peace party, * * * his efforts were in the main successful." The Book of Life, page 52-53.

Application: Isaiah was a great statesman and poet, but his statesmanship and poetry are founded upon the basic principles of the Gospel Plan. The Gospel scheme as a basic fundamental for a philosophy of life is big and broad enough for great men when applied to mighty world movements.

Fourth Sunday, May 26, 1929

Lesson 19. "Isaiah, the Prophet of Peace"

Text: Sunday School Lessons, No. 19.

References: Isaiah 2:2-5; 11:1-9; 12; 40.

Objective: To prove that God's plan for the salvation of the world through the Messiah was understood and foretold by the Prophet Isaiah.

Suggestive Grouping of Materials:

I. Isaiah the Prophet.

II. His Messages.

a. Destruction of nations. (Isaiah 2:3-4; 5:10, 5-34.)

b. Coming of the Messiah. (Isaiah 11:12.)

c. The establishment of the New World of Peace. (Isaiah 2:2-5.)

Lesson Enrichment:

"Isaiah puts the Messiah upon a world throne. 'He shall judge among the nations, and shall rebuke many people.' Then follows the oft-quoted picture of peace universal and perpetual: 'And they shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.'

"Dr. Jowett calls attention to the fact that reform does not cause a diminution of energy, but rather a diversion of energy from destruction to construction. The metal in swords is valuable; it is not to be consigned to the waste pile, but to be employed for the benefit of mankind. The plowshare is the symbol of the labor of the agriculturist, just as the pruning-hook represents the tools of the orchard. There will be more food when there is less war—the blessings of peace will be more satisfying than the triumph of the battlefield.

"We are often asked what substitute will be found for war; what will stir man to heroic deeds? There are some who go so far as to argue that man is so

slothful and indolent that nothing less than fear of immediate death will bring forth a maximum of effort, as if man would degenerate without an occasional opportunity to shed his brother's blood!

"No warrant for such a base philosophy can be found in history, sacred or profane. If killing were necessary for man's highest development, governments would make provision for it. We would have commissions empowered to examine men and permit a return to savagery when-

ever it was necessary to insure civilization. But instead of that we have a law against murder among all people and under all governments.

"When the hatred that leads to war is banished, love will lead to rivalries in helpful service to mankind." W. J. Bryan, "Famous Figures of the Old Testament."

Application: Discuss or comment on: "Are present day tendencies and theories in world affairs sustaining Isaiah's prophecies?"

BOOK OF MORMON DEPARTMENT

General Board Committee: Alfred C. Rees, Chairman; James L. Barker, Vice Chairman; Horace H. Cummings and Wm. A. Morton

LESSONS FOR MAY

Course B—Ages 15, 16, 17

First Sunday, May 5, 1929

Lesson 18

Text: Mosiah 8:29, and Sunday School Lessons, No. 18.

Objective: The system of Church government has all the advantages of both absolute and democratic governments and none of their disadvantages.

Suggestions to Teachers:

I. The purpose of Prophets and Seers.

There are times when man needs more knowledge than he can acquire from his own experience, individual and collective, and more help.

II. Absolute Form of Government.

a. Advantages.

1. Easier to carry out a unified policy or plan.
2. May be less office-seeking, bribery and corruption under ideal ruler.

b. Disadvantages.

1. Under weak or bad king, all sorts of evil and injustice possible.
2. Difficult to change unsatisfactory king.

III. Democratic Form of Government.

a. Disadvantages.

1. Politics a business.
2. Governmental business usually a compromise.
3. Best type of man not always most active politician—govern-

ment not always a reflection of best in a community—governed by office-seekers sometimes.

b. Advantage.

People have remedy in their own hands, but condition is hopeless if point is reached where majority of people do not desire to chose the right.

IV. Church Government.

a. Unites principle of authority in nominating power, etc., under divine guidance—assures all advantages of absolute forms of government.

b. In necessity for approval and voting power assures wise choice and decisions—guards against all abuse, etc., office-seeking, etc.

c. We shall have a perfect form of government when Christ shall reign as king, but He will be king by common consent and desire.

d. Good democratic government rests on the education, intelligence and integrity of the voters.

e. Vice, disobedience to law, and neglect of civic duty threaten the foundations of our government.

f. How can we strengthen the government of the state? the Church? By perfecting the individual, increasing his activity, etc.

Second Sunday, May 12, 1929

Mothers' Day

Third Sunday, May 19, 1929

Lesson 19

(These following two lessons are to be

taught as one, on the same Sunday, finishing one before beginning the other.)
Text: Sunday School Lessons, No. 19; Alma 13.

Objective: The priesthood gives divine authority to baptize, etc., in the name of the Lord; where the priesthood is lacking, the ordinances are not valid.

Suggestions to Teachers:

Anything less than the divine authority of the true priesthood is worthless.

How should we prize such a great gift?

How can we show our senses of the value of it and secure the blessings obtainable through the priesthood?

Text: Sunday School Lessons, No. 19; Alma 30.

Objective: The Lord's plan permits us to choose between good and evil; religious constraint and compulsion is not of the Lord.

Suggestions to Teachers:

If compelled to do right, we could only be machines and could never develop as our Father's children.

Satan in his plan to save all would have used compulsion.

Indicate in history the repression of freedom of conscience by means of the inquisition, etc. What was the source of inspiration?

What is the article of faith concerning freedom of worship?

In order to be tolerant, is it necessary or desirable to be indefinite and uncertain in our own beliefs?

Fourth Sunday, May 26, 1929

Lesson 20.

Text: Sunday School Lessons, No. 20; Alma 32.

Objective: Belief as a first principle

of the Gospel begins as sympathetic interest; faith—the assurance of things not seen—is the Lord's gift resulting from love expressed in obedience and service.

Suggestions to Teachers:

I. Belief—the first principle of the Gospel.

a. The gold miner in California investigated any possible bit of news of the discovery of gold—he was interested and wanted no possibility to escape him.

b. The hearer of the word of God if sympathetic and interested searches the evidence—if not, he turns away.

c. He is not justified by blind belief. Blind belief would be wrong—he is justified by the qualities of the heart that cause him to seek and live the truth; likewise he is not condemned by the presence or lack of some intellectual quality, but by his will.

II. Faith—the assurance of things not seen.

Faith comes through doing. Knowing the lives of those who have had great faith, their faith does not astonish, but seems a natural consequence.

Application:

Why is great faith desirable?

What must we do to have it? Stress, through questions, the thorough performance of the things we have to do from day to day—preparation of lessons, kind acts, doing of duty as members—tithing, etc., as members of priesthood quorums, service in organizations at home and in mission field, lending strength of support to those in authority, speaking well or not at all of friends and enemies.

The Balmy Days of Springtime

The meadow lark is calling to his love-mate
Echoed by a bluebird's sweet refrain;
The blades of green are peeping, Oh; so slyly,
As the balmy days of springtime come again.

The azure sky smiles brightly through the cloudlets,
The swelling birds bespeak the words of spring;
The hand of God doth beckon, Oh, so plainly
From earth and sky and bird upon the wing.

—Effie Lloyd Lancaster,

CHURCH HISTORY DEPARTMENT

General Board Committee: Adam S. Bennion, Chairman; J. Percy Goddard, Vice Chairman

LESSONS FOR MAY

Ages 10 and 11

First Sunday, May 5, 1929

Lesson 18. Sad Days of Apostasy

Text: Sunday School Lessons, No. 18.
 Supplementary References: "Essentials in Church History," pp. 72-80, 206, 554; See "Oliver Cowdery" in the index of "Essentials in Church History," also "David Whitmer" and "Martin Harris;" See the Three Witnesses in the index to "One Hundred Years of Mormonism;" See "New Witness for God," Roberts, Vol. 2, pp. 91-105, 270-309; II Nephi 37; 12; 13. Church History leaflets Nos. 14, 15, 16, 1928.

Objective: To teach that the witnesses to the genuineness of the Book of Mormon remained true to their testimony.

Organization of Material:

- I. Who the witnesses were.
- II. How they received their testimony.
- III. Why some of them left the Church.
- IV. The testimony in each case to which they remained true.

Lesson Enrichment:

The stories of the three witnesses are so full of interest that they themselves constitute enrichment enough for this lesson. Make sure that the lives of these three men are fixed in the minds of pupils.

Application: Discuss with pupils the effect of "falling out" with people. How does such an event influence our attitude toward these people? In the light of these facts, discuss the great significance of the abiding testimony of the three witnesses. Your life will be full of occasions when you, too, will have the opportunity to stand true to the things you believe!

Second Sunday, May 12, 1929

Mothers' Day

Third Sunday, May 19, 1929

Lesson 19. The Church Strengthened Through Missionary Service

Text: Sunday School Lessons, No. 19.
 Supplementary References: "Essentials in Church History," pp. 200-204; Life of

Heber C. Kimball, pp. 115-150; M. I. A. Manual, 1902-03; History of the Church, Vol. 2, pp. 489-492, 494, 498-512; Evans, "One Hundred Years of Mormonism," pp. 242-252; See any biographical sketch of the missionaries mentioned.

Objective: To teach that through the devoted labors of His chosen servants the Lord brought into the Church many staunch supporters.

Organization of Material:

- I. The need of new strength in the Church.
 - a. Growing persecutions.
 - b. Withdrawals.
- II. The purposes of missionary work.
 - a. To carry the Gospel message.
 - b. To gather in God's chosen children.
 - c. To strengthen the Church.
 1. Through new members.
 2. Through added testimony on the part of missionaries.
- III. The first great missionaries.
 - a. Who they were.
 - b. Their fine devotion.
 - c. Faith promoting incidents in their missionary experiences.
- IV. Results of the early missionary labors in England.

Lesson Enrichment:

1. Make sure that pupils fix in mind the details of a few of the actual details of a few of the actual experiences related.
2. This lesson offers an excellent opportunity to bring into the class a recently returned missionary who can relate how the spirit of these first missionaries for the Church still blesses our elders.

Application: The opportunities of missionary service can be so portrayed, that this lesson will help to establish in the minds of pupils the determination some day to go on a mission themselves.

Fourth Sunday, May 26, 1929

Lesson 20. The Church Moves to Missouri

Text: Sunday School Lessons, No. 20.
 Supplementary References: "Essentials in Church History," pp. 195-215; History of the Church, Vol. 2, pp. 487-488, 496, 497; Evans, "One Hundred Years of Mormonism," pp. 226-234; "Missouri Persecutions," chapter 30; Life of Heber C. Kimball, pp. 216-223.

Objective: To teach that the Missouri persecutions together with the lack of loyalty on the part of many Saints became a menace to the peace of the Church.

Organization of Material:

- I. Causes for the falling away among the Saints.
 - a. Evil speaking against the Prophet.
 - b. The lust for wealth and power.
- II. The fate of the Kirtland Safety Society.
- III. The contrast between loyalty and disloyalty.
 - a. The testimonies that withered.
 - b. The testimonies of the righteous.
 - c. The Church's attitude toward the repentant.

Lesson Enrichment:

1. Use the experiences of the Kirtland

Safety Society to make clear the dangers that always attach to disloyalty. History affords a wealth of material on this same theme. Review the sad story of Benedict Arnold in our own history. Review the Caesar-Brutus-Antony experience out of Roman History.

2. Make vivid the loyal championing on the part of Brigham Young of his leader. If you have access to Brigham Young's Discourses as edited by Elder John A. Widtsoe or to a Life of Brigham Young, you can find the similar evidences.

This lesson affords an excellent opportunity to help pupils realize the great virtue in being loyal:

- To one's home and family.
- To one's friends.
- To one's school.
- To one's Church.
- To one's own conviction.

PRIMARY DEPARTMENT

General Board Committee: Charles B. Felt, Chairman; Frank K. Seegmiller, Vice Chairman; assisted by Florence Horne Smith, Lucy Gedge Sperry and Tessie Giauque

LESSONS FOR MAY, 1929

Ages 7, 8 and 9

Preview Questions

1. Why is Joseph quite as important in the history of Israel as Isaac or Jacob?
2. In what ways did Judah and Reuben show themselves to be better men than the other sons of Jacob?
3. What good came to Israel through being transplanted into Egypt?
4. What would you consider to be five of Joseph's finest qualities?
5. Cite instances where he showed these qualities.

First Sunday, May 5, 1929.

Lesson 17. Joseph, the Faithful Servant, Becomes a Prisoner

Text: Genesis 39, 40.

Reference: Sunday School Lessons, No. 17.

Objective: The Lord blesses His righteous children, and guides their destiny.

Memory Gem: "The eyes of the Lord are over the righteous."

Song: "Dare to Do Right," Primary Song Book.

Organization of Material:

- 1: Joseph Becomes a Caretaker for Potiphar.

- a. The Lord was with him.
 - b. Faithful service to Potiphar.
 - c. Potiphar's house blessed because of Joseph.
 - II. He Resists Temptation.
 - a. Potiphar's wife accuses him.
 - b. Joseph is loyal to his master.
 - III. He is Falsely Accused.
 - a. Potiphar's wife accuses him.
 - b. Incurs wrath in his master.
 - c. Sent to prison in sadness.
 - d. His experience there.
 - IV. He Interprets Dreams.
 - a. Through the Spirit of God.
 - b. Pleads for remembrance before the king.
- As a simple act of gratitude for his service.

Point of Contact: The other day there were two boys, John and Tom, coming home from school. John said to Tom, "You took my yellow and brown marble. Tom said, "I am sorry, but I didn't take it." "Yes, you did," said John, "and I'll not play with you any more." Tom had not taken the marble. It must have been lost in the grass, but he could not convince John that he had not. As he entered his gate, his face was sober and he felt sad. There are several kinds of sadness that come to boys and girls. One is a sadness that comes when one is guilty and another is a sadness that comes when

one is falsely accused. Which kind did Tom have? How long do you suppose he would remain sad? Tell me some of the happy thoughts that would surely come to him to help him to smile again.

There was another boy who was falsely accused. His name was Joseph. He was the same Joseph who had a beautiful coat of many colors. What happened to him? Review briefly the last lesson before commencing the lesson for this period.

Application: Wherever possible and profitable during the lesson period the child should be allowed to tell about the "right acting" of some one. This time suppose we encourage him to tell us about experiences wherein folks have "stood firm" even though they were falsely accused. Let him tell of such experiences which may at any time occur in the lives of boys and girls and help him to suggest proper ways of solving such problems.

Second Sunday, May 12, 1929

Lesson 18. Joseph, An Interpreter for the King

Text: Genesis 41.

Reference: Sunday School Lessons, No. 18.

Objective: The Lord blesses His righteous children and guides their destiny.

Memory Gem: "If any of you lack wisdom let him ask of God * * * and it shall be given him."

Song: "Jesus Unto Thee I Pray," Primary Song Book.

Organization of Material:

- I. The Pharaoh is Greatly Troubled.
 - a. His two strange dreams.
 - b. The magicians and wise men fail.
 - c. Joseph recommended.
- II. Joseph Blessed in His Interpretation.
 - a. The prediction of the years of plenty and the famine.
 - b. The storing of food.
- III. Joseph, Made a Ruler in Egypt.
 - a. His wisdom and prudence from God.
 - b. The king's honor to him.
 - c. The faithful performance of his duties.
 - d. Foreigners hear of Egypt's plenty.

Point of Contact. Another phase of righteousness may be stressed in this story of Joseph. It is the phase of being true to his God. He knew that the interpretation of dreams was a gift from above and he did not hesitate to say so. He gave God the glory. Pharaoh was impressed with his prudence as well as his wisdom. Let the children name in-

stances in which they have "acted rightly" by being true to one another. The story in history of "Damon and Pythias" will be helpful for the teachers to read. When an atmosphere has been created in which the children see the wisdom of being true to one another, review the story of Joseph told last time. What might have happened to him if the chief of the king's butlers had mentioned him to the king as Joseph suggested?

Application: Before asking the children to name avenues of right action in their own lives, ask them to tell you to whom Joseph gave the glory of his interpretation of the king's dreams. What effect did this have upon the king? What work did the king give him to do? In what kind of a spirit did he do that work? In what kind of a spirit do we do our daily tasks? When a child grumbles over his work, why do you feel that he is not loyal to his mother.

Third Sunday, May 19, 1929

Lesson 19. A Chosen Family Re-united

Text: Genesis 42, 43, 44, 45, 46, 47.

Reference: Sunday School Lessons, No. 19.

Objective: The Lord blesses His righteous children and guides their destiny.

Memory Gem: "I was led by the spirit not knowing beforehand the things which I should do." 1 Nephi 4:6.

Song: "Forgiveness," Thomassen, "Kindergarten and Primary Songs," p. 25.

Organization of Material:

- I. Joseph's Brethren Come to Egypt to Buy Food.
 - a. Sent by Jacob.
 - b. Recognized by Joseph.
- II. Joseph Makes Tests to Know of Their Integrity.
 - a. The tests of the first visit.
 1. Called spies.
 2. Imprisoned.
 3. Simeon retained.
 4. Money returned in their sacks.
 - b. Those of the second visit.
 1. The demand for Benjamin.
 2. The plan to see if the brother would desert Benjamin.
- III. Joseph Makes Himself Known to His Brethren.
 - a. How?
 - b. He forgives them—"God hath sent me before you to preserve life."
- IV. Jacob Bows in Happy Submission to the Wish of the Inspired Dreamer.
 - a. He comes to Egypt.
 - b. His hearty welcome.
 - c. Honors given him and his family.

Point of Contact: By careful questioning review the story of Joseph briefly from the beginning. Stress the many times he showed his righteousness. In our story for this period the brothers of Joseph have a turn to show what kind of men they have become. They have an opportunity to do almost the same by Benjamin that they did by Joseph. Let us see if they did it.

Application: Questions similar to the following may be asked the children: What have we in our souls that tells us always what is the right thing to do? When is it wise to listen to the voice of our conscience? When Joseph's brothers were going to kill him at the very beginning of our story, the consciences of Reuben and Judah bothered them, so they persuaded their other brothers to sell Joseph instead of killing him. Later on, when Joseph was a ruler in Egypt and his messengers found the king's cup in Benjamin's sack, and they were going to take him back as a prisoner, what did their conscience tell them to do this time? What had helped them to listen more closely to this little voice? By supplying some detail let the children name one or two occasions which may arise today or tomorrow in which they may have an opportunity to do right by testimony to the voice of their conscience.

Fourth Sunday, May 26, 1929

Lesson 20. The Cradle in a River

Text: Exodus 1 and 2.

Reference: Sunday School Lessons, No. 20.

Objective: The Lord helps those who earnestly strive, in faith, to help themselves.

Memory Gem: "Look up, nor fear, for God is near and providence is over all."

Song: "All Through the Night," Primary Song Book, page 100, or "I Do Believe," (*Juvenile Instructor* for April, 1921), or any good cradle song if children do not know the foregoing. Could not the teacher sing to good advantage, "When Dark and Drear the Skies Appear," D. S. Song Book, No. 143?

Organization of Material:

- I. The Israelites Were Strong in Egypt.
 - a. Their strength worries the new king.

1. He sets task-masters over them to overburden them.
2. They become still stronger.
3. He orders that every boy baby be killed.

II. A Levite Family Welcomes a Son.

- a. He is hidden three months.
- b. His mother thinks of a plan to protect him.
 1. She makes a floating cradle for him.
 2. She places it on the river near the princess' bathing place.
 3. She stations his older sister near it.
 - (a) Sister given detailed instructions.

III. The Daughter of Pharaoh Discovers the Cradle.

- a. She sends her maid to fetch it to her.
- b. She wishes him for her own.
- c. Miriam is sent for a nurse.

IV. Moses Becomes the Son of the Princess.

- a. He learns the faith of his fathers from his mother.
- b. He is schooled in the arts of the Egyptians.

Point of Contact: How many of you have little babies in your home? Who sent them to us from heaven? Oh, we all love little babies! We would not part with them for all the money in the world. If baby is sick or if he even cries who is willing to try and try again to do something to help him? Who cares for the baby at night when everybody is supposed to be sleeping? Name some of the things mother does for baby in the day time. Someone else loves baby—someone we cannot see, but who sees it? Who is it? Heavenly Father loves babies and will keep on loving them when they are grown, just as He loves us. Every night our mamas kneel down and ask Heavenly Father to help take care of their dear children, and He hears their prayers and blesses and protects them.

Application: Why did Jochebed take so much pains with the little boat she put on the river? Now that she had done all that her hands could do, in whom did she put her trust? That trust we call faith. How was her faith rewarded? Let us learn to "look up, nor fear, for God is near and providence is over all." What are some dangers that we might some day be in? What could we do if we were in danger?

If you can pray as artlessly and gracefully as a child plays with a doll, you have genuine religion.

—Nephi Jensen.

KINDERGARTEN DEPARTMENT

General Board Committee: Charles J. Ross, Chairman; George A. Holt, Vice Chairman; assisted by Inez Witbeck

LESSONS FOR MAY

First Sunday, May 5, 1929

Ages 4, 5 and 6

Lesson 13. Hannah and Her Son Samuel

Text: "Sunday Morning in the Kindergarten."

References: 1 Samuel 1:2-11, 18-21.

Objective: The Lord blesses those who sincerely love and trust in Him.

I. Elkanah and Hannah.

- They make a yearly pilgrimage to the Temple.
- To worship and offer sacrifice.
- Hannah's great zeal.
- Elkanah's words of comfort.

II. Hannah in the Temple.

- She prays for a son.
- She makes a promise to the Lord.
- Eli, the priest, blesses her.

III. The Blessing of the Lord Made Manifest.

- A son is given to Hannah.
- She names him Samuel.
- Samuel is dedicated to the service of the Lord.
- Other children are given to Hannah.
- Samuel becomes a leader of the people.

Enrichment: Read the third chapter of Samuel.

Gem: Learn one of the gems suggested for the Mothers' Day Program, next Sunday.

Rest Exercise: Pretend at helping mother rock the baby, sweep the floor, shake the dusters, hang up the clothes, etc.

Second Sunday, May 12, 1929

Mothers' Day Program Suggestions

Songs: "The Dearest Names," Frances K. Thomassen's, Kindergarten and Primary Songs; "Father and Mother's Care," Patty Hill Song Book; "Love at Home," D. S. S. Songs; "That Wonderful Mother of Mine,"—can be bought at most music stores.

Prayer: Have the teacher lead and children repeat:

"Father, I thank Thee for my mother,
And for her love that's like no other;

Help me to love her as I should
To prove my love by being good
In all I do in work or play,
To make each day a Mothers' Day."

Poems: Three children may recite
"Which Loved Best?" by Joy Allison.

"It was a lovely thought of God's
To let me have my mother,
And I tell you, I've looked and looked
There isn't such another."

The Finger Play suggested in our text
"Sunday Morning in the Kindergarten,"
page 45.

Mother—An Acrostic.

For six children, each carrying a large letter.

First Child—

Mother's always ready
To help a fellow out.
A mother's sure a dandy,
Of that there is no doubt

Second Child—

Our mothers are always willing
To do whatever they can:
To help us in our playtime,
Or for our work to plan.

Third Child—

To all mothers in all places
This day will e'er be given;
We want to give them honor here,
We know they're praised in heaven.

Fourth Child—

Home is the throne for mother,
And we will give her praise,
And love the name of Mother
On this and other days.

Fifth Child—

Each one here has a mother
And each will wish to say
That we are glad they're with us
On this bright Mothers' Day.

Sixth Child—

Remember ever, mothers,
That though we're sometimes wrong,
We really would not grieve you,
Our love is ever strong.

Stories: Tell a story which shows a child's appreciation of his mother. Show pictures of children doing what is suggested in the story to illustrate as you tell it.

If flowers are not obtainable, have the children present each mother with a cut-out of a lady on which is written "I love my mother. I will be good to her."

Third Sunday, May 19, 1929

Lesson 14. Alma's Love for His Son

Text: "Sunday Morning in the Kindergarten."

Objective: The Lord answers the prayer of faith.

Reference: Mosiah 27:8-32.

- I. Alma the Younger and the Sons of Mosiah, Unbelievers.
 - a. They seek to destroy the Church.
 - b. Their actions greatly trouble Alma.
 - c. Alma pours out his soul in earnest prayer.
- II. The Angel of the Lord Appears to Alma's Son.
 - a. He speaks with a voice of thunder. Causing the earth to tremble.
 - b. The young men fall to the earth.
 - c. Alma, Jr., becomes dumb.
- III. Alma is Restored.
 - a. Through faith and prayer.
 - b. Gives thanks unto the Lord.
- IV. Alma and Mosiah's Sons Truly Repent.
 - a. Spend their days in teaching the people.
 - b. Are instruments in bringing many to a knowledge of the truth.

Enrichment: Alma's love for his son was so strong that he never ceased praying to save him. His prayers were answered and his wayward son was made to see the great wrong he was doing to the people and the Church by disobeying the commandments of God. Let us try to cultivate a love for those who go astray. The lesson is a wonderful illustration of the power of love.

Rest Exercise: Pretend at helping father rake the lawn, wash the car, chop the wood, feed the chickens, sweep the walk, etc.

Present each child with a cut-out man on which is written, "I'm so glad when daddy comes home."

Sing "Daddy's Home Coming," Frances K. Thomassen's Song Book.

Fourth Sunday, May 26, 1929

Lesson 15. Baby Boy Moses

Text: "Sunday Morning in the Kindergarten."

References: Exodus 1:7-14-22; 2:1-10.

Objective: Implicit trust in God and earnest effort on our part wins God's favor.

I. Introduction.

- a. The Israelites were persecuted by the Egyptians.
 1. Task-masters were placed over them to afflict them with heavy burdens.
 2. The Lord helped them. They multiplied and grew.
- b. The wicked King's decree. Every male child should be put to death.

II. Moses a Gift from God.

- a. Brought joy to the family.
 - b. His mother inspired with plan to protect him.
 1. Places baby in ark in flags by the river bank.
 2. His sister guards him.
- #### III. The Compassion of Pharaoh's Daughter.
- a. Adopts the baby.
 - b. Call his mother to care for him.

This lesson develops parental love and protection; showing us that we should be willing to listen to the promptings of His Holy Spirit and seek Him in earnest prayer. We can win the love and favor of Heavenly Father if we love our parents, brothers, and sisters, and will listen to and obey the counsel of our parents and of Heavenly Father.

Rest Exercise: Sing and act "Rock-a-bye Baby, on the Tree Top."

Present each child with a cut-out baby on which is written "Baby dear, never fear, I am near."

The Question Box: Teachers, are we making the most of the opportunity to become better teachers, by studying the lessons in the "Teacher-Training Department of the Juvenile?"

Selfish Desires

"We must guard against the strength of our desire to do what the law forbids. It is very easy to rationalize our desires and think that we are actuated by a noble motive, as in the case of violators of the prohibition law, who sometimes think themselves motivated by a disinterested zeal for liberty when they are obviously actuated by a perfectly selfish desire for the enjoyments of drinking."—Dr. Durant Drake in "The New Morality."

RELIGION CLASSES

This Department conducted by Harrison R. Merrill, Brigham Young University, for General Church Board of Education

STOCK-TAKING

Stake Superintendents and Principals should now check up on the following Religion Class features—a stock-taking and revision of what must be accomplished. Attention is drawn to the following:

1. Ward conferences. A conference once a year in every ward should be held.

2. Promotion and graduation requirements. These involve a careful checking on student records, their mastery of subject matter, attendance, etc. Special work should be assigned those who are at present delinquent. In this connection the question has been asked, "What if a pupil fails to pass?" We advise, first of all, special attention to those who are delinquent; secondly, an adherence to requirements. More harm is done by letting a student receive honors for work undone, than may result from the disappointment or failure itself. Care should be exercised, however, in distinguishing lack of ability or intelligence with failure to put forth the necessary effort. In case a pupil tries and then fails, his noble attitude should be regarded as offsetting his lack of ability. In the case of a pupil whose ability is outstanding but whose attitude is poor, then, too, the one may, to some extent, be an offsetting element of the other. But scholarship is far less important than attitude and conduct. We believe teachers will be able to apply these principles satisfactorily. In the last analysis, each pupil should be graded with reference to the whole group. Religion Classes, like the seminaries, are expected to uphold standards. Appropriate exercises should be held.

3. Survey of teaching personnel. It would be well to analyze the work of the teachers with a view to better placements next year. In fact, as far as possible the

faculties for next year should be determined before the close of this year.

4. Interesting, faith-promoting class-work. Late winter and spring should bring a climax, a swelling in attendance, scholarship, and in religious atmosphere.

Within a short time now the birds, the grasses, the dandelions, and even the children will be calling, "Hello, Spring!" It will be a glorious cry, of course. It has been for aeons and will continue to be. That very fact makes it more or less of a competitor with our present educational system.

Before the call is too insistent, therefore, the wise teacher will have her work fairly well completed and will have outlined some work which will, to some degree at least, correlate with the cry. These next few weeks, then, should be utilized to their fullest extent in the class room. While inside is really more comfortable than outside is the time to get inside work done best.

Religion Class teachers should follow the example of day school teachers and lay special emphasis upon work during the best study months. Throughout most of the Church territory, February, March, and even much of April, are among the very best of the study months. Then beautiful but disappointing, yet pleasing, May can be used for closing up the season's undertaking and in building a fine interest in the class which will carry over until another year.

During May, too, plans can be laid and carried out for a fine graduation or promotion program with which to close the year's work. Religion Class entertainments, designed to foster the spirit of the work, can be worked up and presented for the edification of the pupils themselves as well as for their parents.

Before we say, therefore, "Hello, Spring!" we should say, "Hello, Work!" very heartily.

Personal Liberty

Personal liberty, that camouflaged shibboleth of the scofflaw, is thus curtly handled by Dr. Durant Drake in the "New Morality": "It is enough to point out that Prohibition is an infringement of personal liberty. Of course it is. So is all legislation. The question merely is, whether this particular limitation of liberty is justifiable in the general interest."



Juno, the Shepherd Dog

By Lula Greene Richards

Manney and Libbie were little brother and sister who loved each other very much. They were healthy, good-natured children who lived in Utah in the early days of the Mormon Pioneers. Like all the children here in those times they were expected to help with the continuous work which had to be carried on in order to make homes and keep them as comfortable and neat as possible and to raise food and clothing for the men, women and children.

One occupation which engaged much of the time of this little brother and sister for a few years, in the spring, summer, and autumn months, was the herding of a flock of sheep which belonged to their father. In this work their shepherd dog, Juno, was a great help to them. Indeed, it would have been very difficult for the children to manage the sheep—and the calves which were sometimes with them—without Juno's help on some occasions.

Many dogs have wonderful instinct, often finer and more reliable than is found with many human beings. Instinct is a quality of sense which often enables one possessing it to realize and know things which even those gifted with good common sense without that instinct will not notice or understand. Dogs frequently show they have that desirable trait strongly marked in their natural characteristics. A dog may be seen running along with his nose close to the ground. By some instinct which he possesses he tracks in that way some person or thing which he wishes to

follow and which has passed out of his sight.

Juno, the good shepherd dog, by her remarkable instinct knew every animal belonging to her master more readily and with more certainty than any one else on the farm or its surroundings. This was one great reason why her help was so valuable to the little sheep herders.

One pleasant evening in early spring after following their flock of sheep, feeding on the range, not far from their home, for about six or seven hours, the children and Juno were driving their flock quietly towards home; letting those that were still hungry nip here and there as they walked leisurely along, when something happened which created a disturbance.

Brother Sprague, one of their neighbors, was at the same time bringing his sheep home, and the two flocks were driven, or else ran so close together that they were soon mixed up and did not know whether they were all one herd or which lot either of them belonged to. The man and the children were much annoyed and excited over this seeming serious accident. But not so with Juno.

The sheep went heedlessly along regardless, and evidently unconscious of the anxiety they were causing, still nipping off the short, tender grass which the spring sunshine was coaxing out of the ground. And now, this was one of Juno's times for honest exploiting, and she was ready and equal to the case.

She began moving knowingly and carefully among the sheep as if not to frighten them by turning each one in the direction it should go. The human

herders assisted the silent manager of the affair by keeping the sheep she singled out for it from returning to the wrong lot. And after awhile she had the two flocks separated exactly right, each facing its own home and ready to be taken to the pen to which it belonged. Here Juno evinced another sensible trait of character. Instead of frisking about as if to "show off" and solicit compliments for the really noble accomplishment she had just achieved, she settled gently down in a narrow sheep path and lolling out her red tongue breathed fast to rest herself. And she looked at Manney and Libbie as though, if she could have spoken, she would have said: "Excuse me please. I am a little tired after all that extra exercise and will rest a bit before we trot on after the sheep and shut them in for the night."

Brother Sprague waited a moment too, and said to the children, "That dog of yours is worth a thousand dollars. I presume your father would not sell her for that price." Manney answered quickly and vehemently:

"Father sell Juno for a thousand dollars—I should think not! He would not sell her at any price—none of us would." Then something else occurred.

A little, lone lamb, which has in some way lost itself from the other sheep came running up, excited and confused and uncertain which flock of sheep it should take after. "Oh, look!" said Libbie. "Here is a little lost lamb. Where does it belong, I wonder?" "I think it is mine," said Brother Sprague, and going near to the lamb he started it running towards his flock.

It was now time for Juno to take charge of matters again. She immediately bounced up and hastening to the front of the scene of action, started the lamb galloping towards her master's sheep. As she passed the man on her way back she glanced suddenly up at him, looking as if she said: "No sir! Brother Sprague, that lamb belongs to my master, and you cannot take it."

"I guess she knows," Brother Sprague said to the children with a little laugh. And as if in proof of the correctness of Juno's assertion a sheep that seemed to be lingering for some reason at the rear of Juno's flock raised up her head and looked over toward the group of herders, and seeing the lamb she started with a leap and ran toward it rapidly, calling out. "Baba—ba ba-ba-a-a!" as if saying, "My baby, my baby, come to your mother, do!" And the lamb answered—"Ma ma,—ma ma, m-m-m-ma;"

"My mother, my mother, I had lost you!" It nearly tumbled heels over head in its haste to get to its mother, and as the mother sheep and the baby lamb reached each other their noses met as if kissing, and then immediately the lamb found its most refreshing nourishment and began drawing and swallowing the life-sustaining fluid eagerly, wiggling and twisting its cute, little tail as if thereby to demonstrate how sweet and good and satisfying its mother's milk really was.

The children laughed heartily at this jolly turn of the tangled, troublesome affair which Juno had so heroically and beautifully worked out for them. Brother Sprague joined in the laugh, too, and Juno also enjoyed the merriment, frisking and bobbing about a little. She looked at the man as if saying: "I told you so—didn't I?"

Brother Sprague answered her in this way: "You are a fine, intelligent dog, Juno. If all dogs were sensible and industrious as you are, they would be wonderful helps in the world."

The dog looked up at the man now with bright, grateful eyes as if saying: "Thank you, Brother Sprague for that kind compliment. I always want to do my share of the world's work and to do it right. And to hear a word of encouragement and appreciation is pleasant for dogs as well as for men and children. Now, Manney and Libbie, let us take our sheep home." The boy and girl answered together:

"All right. Come on, Juno."

Jimmy's Last Slide

By Glen Perrins

"Just one more toboggan slide and we'll go home," said little Jimmy Thompson to Trixie, his fluffy little four-legged companion. "We'll make this next one our last slide."

"Bark, bark," cried Trixie, which meant perhaps in dog language that he would like to go coasting all afternoon, and evening, too.

Jimmy had taken a long hike to the foothills and was enjoying the glistening hillsides with his home-made toboggan, constructed of a long strip of tin, tacked to a frame-work of boards.

What fun they had had, coasting down the hillside. Trixie would crouch down beside his little master on the toboggan, and down the hill they would thunder.

Trixie was a good one to take along coasting. He always did his share of helping to drag the toboggan back up to the top of the slide.

"I'd have been worn out long ago, Trixie," said Jimmy, "if it hadn't of been for you helping me drag the toboggan with your teeth."

Then back up the hill they went, Trixie tugging at the rope helping Jimmy.

Had the couple foreseen what was about to happen to them, however, they would have called the last slide the end of the day's pleasure.

But, they were to take one more coasting trip—one that had more surprises in it than they had bargained for.

Tug, tug, tug, up the hill path they went, Trixie playfully trying to race ahead of Jimmy with the toboggan.

"Be careful of that huge drift there, Trixie," warned Jimmy. "If you get off the road we'll sink in the soft snow and we'll be a long time getting to the top of the hill."

The sun was beginning to sink in the West, the brilliant orange and yellow beams painting the horizon in gaudy

colors. Soon, however, the pretty hues would be gone.

"Let's hurry, Trixie," cried Jimmy. "the sunset will soon be gone and it will be cold and dark."

"Bark, bark, bark," exclaimed the little dog in a muffled voice, his mouth being half filled with the toboggan rope.

Soon they had reached the summit of the hill, just as the sun was sinking.

"Get ready, Trixie. We must be home before mother begins to worry about us."

With that he sat down on the toboggan, holding his furry companion upon his lap. Then, giving a tug or two with his feet, the toboggan began its flying trip down the hill.

Faster and faster went Jimmy and Trixie. The ground fairly seemed to fly by them. Trixie raised his head, to bark. Jimmy moved.

The toboggan skidded to one side, struck a higher piece of ground, whirled to one side, upsetting its occupants.

With a sickening thud Jimmy lit in the deep snow bank beside the road.

Down, down, down—down he went, into the soft snow.

Waving his arms wildly in the snow, Jimmy tried to brush the snow out of his eyes and mouth. Luckily the little fellow lit in the soft drift on his side, rather than head first or he probably would have suffocated.

The drift was considerably deeper than he was, however, and it was cold. Jimmy grew frightened and his lip quivered—he was ready to cry. The minutes dragged by like hours.

"Bark, bark," came an encouraging sound above him.

"Maybe things aren't so bad as they seem," said Jimmy, gaining courage.

With this he began frantically to paw at the snow around him, much the same as he had seen Trixie dig into the soft earth.

"Bark, bark, bark," cried his dog, which meant perhaps that Jimmy was doing just exactly right. "Bark, bark,"

(Continued on page 174)

Where Old Mother Goose is Buried

(From "The Bostonian")

Mother Goose is supposed by most people to be a mythical person, but she was real. Over two and a half centuries ago she lived with her son-in-law, John Fleet, a Boston printer. The illustration shows the tombstone that marks the grave of Mother Goose in the Granary Cemetery, Boston.

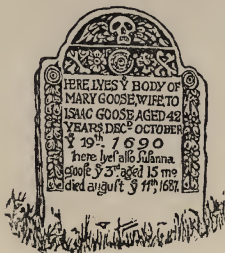
Mother Goose composed the little rhymes and jingles that all learned in childhood to amuse her grandson. However, according to the "Pathfinder," we have to thank John Fleet for preserving these treasures, for it was he who recognized their true worth and printed them in book form.

Today probably 850,000 people rush

by Mother Goose's tomb in the course of daily business hustle and bustle, little realizing that the beloved and "semi-mythical" old lady actually lies there in that famous, historic Granary Cemetery, now shadowed by Boston's gigantic modern office buildings.

You all know a Mother Goose rhyme; you can probably recite ten of them off-hand. We know that Mother Goose, were she living today, would be Queen of Rhyme and a popular and recognized Greeting Card verse writer. Even though she isn't

with us today her spiritual and thoughtful influence remains unshaken to Boston folk.



The Tombstone of Mother Goose, who was buried two hundred and fifty years ago in the Old Granary Cemetery, Boston.

Jimmy's Last Slide

(Continued from page 173)

"keep it up,"—Trixie seemed to say.

It was growing colder and darker when suddenly Jimmy heard voices above him.

He ceased digging at the snow and listened.

"Here, young man, take hold of this rope," he heard his father exclaim above him.

Half sobbing, Jimmy was hauled out of the drift. "Lucky your mother sent me over to find you," said his father. "You might have fallen asleep and frozen to death in that trap."

"I felt sleepy and cold," said Jimmy, "but Trixie barked and encouraged me to dig into the snow and try to find a way out."

"And it was by Trixie's bark that I knew where you were," said Mr. Thompson.

"Bark, Bark," cried Trixie, which meant perhaps—"Lucky for Jimmy I was along, with him on his last slide."

And, indeed, it was.

Boys Who Made Good

By John F. Cowan

PHIL, THE DISHWASHER

A boy of sixteen with square shoulders and a lean face knocked at our

door, soon after the opening of the fall term at high school. As I opened he smiled wistfully and said, "My name is Philip Wentworth (of course I'm not giving his real name); I'm a sophomore in high school, trying to find a way to help pay expenses. Could you give me any kind of work?"

I replied, "Isn't there a committee working on this—to help a large number of students who must have part-time work?"

"Yes, sir," he answered, looking a bit troubled; "but I want to stand on my own feet. I'll do anything—mow lawns, wash automobiles, scrub—"

"Would you wash dishes? But, no; that's a girl's—"

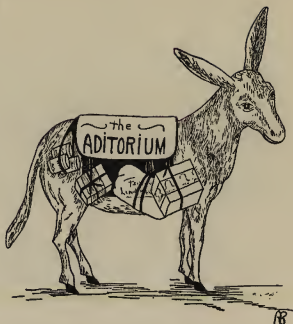
"Yes, I'll wash dishes—mother taught me how. I'll get my education the soap-sudsy way rather than miss it."

"But, won't other students twit you with it, and hurt your feelings?"

"The only feelings I have to be hurt are about growing up uneducated; show me the sink."

That's a fine, American, democratic spirit, such as Secretary of State John Hay had, who when a boy wore a dish-apron and would not take it off when he went out to empty the dishwasher; he didn't care who saw it.

There is really no excuse for a healthy young fellow, with no one else dependent on him, whining that he has no chance to get on in the world, when schools and books are free. He has two good chances—his hands; and if he won't use them as Phil is doing, he ought at least to use them to take a piece of rope and go out to the barn—not hang himself—but *whip* himself. Phil is coaxing a chance for education out of hot water and soap. With enough Phils, America can stand the storms. He leaves no egg-stains or germs on our plates. He cleans the bottoms of the glasses. I believe he'd drive a mule on the towpath of a canal, if we had any left, as President Garfield did, rather than be an ignorant idler.



If you were Cain and Abel
What would you do?
Would you run and hide in the stable,
Or quickly dive under the table,
Or run for the roof, neath a gable
When visitors came through?
For Cain and Abel couldn't have had
A new store-suit brought home by Dad,
Or nice, warm, fleecy underwear
That mother keeps in good repair.
So what would you do if you were they
In the middle of March on a windy day?
It's good to know that there are "plants"
That grow such things as coats and pants,
And hats and hose and union-suits,
That keep us warm down to our boots.

Such a plant is in Logan, Utah. It is called the Logan Garment Company, and is one of the best equipped in the State.

It has twenty-four different types of finishing machines, so that almost any finish can be put on any garment.

One little boy said, "Oh, I'll go up and get a polish put on my nose!" But that isn't the kind of finish they put on red sweaters even. There are sixteen machines for finishing that many kinds of ordinary sweaters.

By the time that boy tried all of them to see which he liked best, he wouldn't have much of a nose left, would he?

It is good to have factories at home and put out our own things so that we can buy what we make ourselves and help our State to grow.

So—

If you want some "Utahwear,"
Just write to Mr. Otto Mehr,
He is the manager up there
And will supply your needs with care.

That is a "pome." You make them in school sometimes. Isn't it fun to try?

The CHILDREN'S BUDGET BOX



The Budget Box is written entirely by children under seventeen years of age. To encourage them, the "Juvenile Instructor" offers book prizes for the following:

Best original verses of not to exceed twenty lines.

Best original stories of not to exceed three hundred words.

Best amateur photographs, any size.

Best original drawings, black and white.

Every contribution must bear the name, age and address of the sender, and must be endorsed by teacher, parent or guardian as original.

Verses or stories should be written on one side of the paper only. Drawings must be black and white on plain white paper, and must not be folded.

Address: The Children's Budget Box, "Juvenile Instructor," 47 East South Temple Street, Salt Lake City, Utah.

A Little Light

Oh, if you had the light and love
Which comes from Father up above,
Then you could be a little star
And send a ray to those afar.

I'm just a little girl, you see,
But I must ever try to be
A light so pure and filled with love,
Which come from Father up above.

A happy, shining light I'll be,
That other honest hearts may see
The way they ought to travel in
So clean and pure and free from sin.

Age 10.

Anita Janet Honeycutt,
Route 3,
Glenwood, Ga.

"Am I My Brother's Keeper?"

I am my brother's keeper. Not as his mental guardian, but as his ideal. If someone envies me and wants to be like me, and I do something wrong, he will follow in my footsteps and do likewise. Therefore everyone is his brother's keeper and should lead his brother in the right path. Keep the

commandments and your brother will follow you and do good. Never do wrong or he will be led helplessly into the blind path of evil.

Age 13.

W. O. Melvin, Jr.,
3104 11th Ave.,
Columbus, Ga.



PHOTO BY LILLIAN STEWART

R. F. D. 4, Box 411,

Uintah, Utah

Age 11.

Dawn

What a marvel is dawn! A woman kneeling before the eastern window in her bedroom watching not only the colorful dawn of a new day, but the invisible dawn of the New Year felt a strange tenderness pervading her heart.

Then several things occurred simultaneously. In her mind she was forming a New Year's resolution to be kinder—a movement made her conscious again of a gift revolver being in her palm—at the same instant she heard a sound in the room behind her.

She whirled just in time to see a departing burglar dart for the door, one hand filled with jewels.

"Stop! Hands up!" she cried.

He obeyed, letting the jewels drop to the floor, his eyes dilated with horror because of the gun.

"How did you get in this room?" demanded the woman.

"I came in before you got home—with a skeleton key."

She saw that he was a mere boy. It was easy to divine that he was not hardened in the game of burglary. She had been about to call the police—instead she asked in a kinder tone: "And why are you stealing jewels on this New Year's morning? I am sure it is not customary for you to do so."

"No, ma'am. But my mother's sick and I couldn't get money any other way!"

She noted the clearness, and honesty of his large brown eyes.

"You poor kid," she said. She thought a moment then went on, "Give me your word of honor you won't try to escape while I fix something."

"All right, my word of honor," he said. He knew that he was at her mercy.

She crossed to a little desk.

"What's your name?"

"Cecil Parker," he answered, after a slight hesitation.

In a moment he had received a

check for no mean amount and was being pushed from the room, inarticulate with gratitude. Just before she closed the door, he managed to say: "Thanks, lady, for mother's sake." Then he stumbled blindly away and the rich, hardened woman knelt in her luxurious bedroom with a prayer in her heart, and a sob in her throat, resolving to return to another little mother whom she knew longed devotedly for her stage-struck daughter.

Age 15.

Olive Belnap,
St. George, Utah.



PHOTO BY JULIA FINLINSON
Age 7. Oak City, Utah

Mother

Mother's in the kitchen,
Moulding out the bread.

Mother's in the bedroom,
Making up the bed.

Mother's in the sewing room,
Making my new dress,
So when I go to the party,
I will look my very best.

Mother's in the kitchen,
Making pie and cake,
'Cause we're going on a picnic,
Down to the lake.

Age 11. Madge, Pierce,
Aberdeen, Idaho.

The Ghost

Betty, nine, and Bobby, eleven, were sitting at the table studying. The children had not been studying long when Betty said, "Bobby, can you help me with the example?"

"Listen, Betty," was his reply, "let's read a good story; then I'll help you. I'm tired of studying and I am sure you are."

Bobby waited, for no reply came from Betty. He went over to the magazine rack and took down a "Ghost Story" magazine. A story was selected and Bobby began to read.

He had just reached the part where the "Ghost" opened the door and entered the room, when they heard a noise in the attic, like someone walking around. They also heard the attic door open and shut.

"We've got to go and see if Jimmy's all right," said Betty. "We told mother we'd watch him before she left to go to the movie."

The two children, hand in hand, went into Jimmy's room. The result was horrifying. Jimmy was gone. Where could he be! Perhaps the "Ghost" had carried him off. They could hear someone descending the stairs. The "Ghost" had taken Jimmy; it was coming for them now.

Such were the thoughts that ran through their minds. It was much nearer. It would soon be there. Betty looked at Bobby for help. He could only look back in a helpless, frightened way. The "Ghost" seemed only a few steps away, and the latch on the front door was rattling mysteriously.

A white clad figure, five pink toes, a towled head, and then all of Jimmy came through the door. He stood there looking at the two children.

"Where have you been?" cried Betty, almost in tears.

"I'st been up in the attic looking at the stars," said the calm Jimmy.

"I thought I'd never get that door unlocked," said Mr. Nelson as he step-

ped into the hall. "Why, what's the matter?" he asked, as he saw the two pale-faced children. The story of the "Ghost" was soon told, and while mother tucked Jimmy in bed, Betty and Bobby took the "Ghost Story" magazine and watched it and the story disappear in the fireplace, each sheet turning to a black mass of ashes.

Age 15.

Lucy Decker,
Mancos, Colo.



DRAWN BY OPAL ZINK

Age 16.

Nyssa, Oregon

Bird Nature

Oh! little bird, that lightly flies
From bough to bough and through the
skies,

Tell me, oh, bird! oh where do you go
When the boughs are laden down with
snow?

Do you fly to the sunny southland?
Do you go to the merry west?
Do you fly through the waving tree-
tops?

Oh! which place do you like the best?

Do you fly across the ocean,
And see the merry rippling sea?
Oh tell me, if the water dried up,
What kind of a place would that be?

Now, when you can answer these ques-
tions, oh bird,

Oh yes, these questions so absurd,
Then fly back, birdie, across the sea,
And answer, please birdie, these ques-
tions for me.

Age 14.

Emma Jones,
R. F. D. No. 1, Box 111
Virden, N. M.

My Rabbits

I have five rabbits. One is grey
and white, two are black, two are grey.

I gave one to my little brother. It
is yellow.

I feed them two times a day. I
feed them hay, grain, apples and vege-
tables.

I think they are pretty.

I like to watch and care for them.

Age 9. Lester W. Siler,
R. F. D. No. 4,
Ogden, Utah.



HAPPYBOY

DRAWN BY ROYAL ATWOOD

Age 14. Box 13, Charleston, Utah

A Little Girl's Prayer

The little schoolhouse was white with
snow,

Outside the cold winds blew.

A little girl shivered, as home she went,
For the cold wind chilled her through.

She plodded along through drifts of
snow

Piled high on the country wild;

The cold was piercing, she sobbed and
cried,

But no one heard the child.

She lost her way on that lonely moor—

The blizzard dimmed her eye;

She tried in vain to reach her home

And no one passed her by.

At last she sank in the deep cold snow

And prayed to God on high,

"Oh help me, Father, as Thou hast
helped

The helpless when they cry."

Her prayer was heard, for the girl was
found,

Half frozen on the moor,

And carried safely by a friend

To her own dear father's door.

Age 13. Ivy Larsen,
Box No. 38,
Menan, Idaho.

Lindbergh

I wish that I were Lindbergh,

To drive a plane like he

And sometimes see an iceberg

Afloating on the sea.

But even if I'm not the man

Who flew the ocean wide

I'll surely try to be the man

Who never swore nor lied.

Age 9. Neil Partridge,
Cowley, Wyoming.

The Gem of the West

Oh, Great Salt Lake, mild and serene,

The diamond in fair Utah's crown!

With waters smooth and fair and blue,

And grand, tall mountains all around.

You are the gem of all the West,

Your waters match the sky's own blue,

And when the stars shine down at
night,

Their twinkling faces shine on you.

You mirror trees and mountains tall,

You mirror soft, white clouds all day;

And when the seagulls fly o'er you,

You mirror them in white and grey.

Oh, gem of all the Western land!

Of thee we will forever sing;

And ever with thy praises, we

Will make the snow-capped mountains
ring!

Age 12. Katherine Fernelius,
R. F. D. No. 4,
Ogden, Utah.

Alex's Thanksgiving Dream

Alex was greedy on Thanksgiving day,
He ate and he ate, but he sure had to
pay

For the turkey, and stuffing, cake and
ice cream—

He awoke in the night with a very bad
dream.

He reached for the covers to pull over
his head

And curled himself up way down in
the bed.

He screamed and he cried and he called
for his 'ma,

To come and save him from things
which he saw.

His mother came running to see what
was the matter—

She thought he was ill, he made such
a clatter.

She straightened him up and uncov-
ered his head,

And this is what the poor boy said.

He dreamed he was sitting alone in a
chair

When two turkeys came marching
along in a pair.

Each under his wing had a big butcher
knife—

"Come on" they shouted, "We'll soon
have his life."

Then through the door came such a
parade!

Not one thing of the dinner on the
table had stayed

The potatoes, and gravy and cranberry
pie

The salad and celery and pudding "Oh
my!"

His mother then told him the cause of
it all:

He had eaten too much for a boy so
small.

He said he'd remember next Thanks-
giving day

And not eat so much that he couldn't
play.

Age 10. Alma Leonard,
Huntington, Utah.

My Tree

Beside our house there stands a tree
So very, very high,
That I sometimes think its branches
Reach far up into the sky.

I watch the orioles build their nests
And hear them sing their song.
They carry wool and bits of string
And hustle all day long.

I make believe it's a castle grand
Where fairy princesses play.
With diamond combs they dress their
hair,
To while the hours away.

A golden staircase winds around
To a ballroom rich and grand,
Where tinkling airs are sweetly played
By the Elf and Fairy Band.

Each night as I kneel by my bed,
It nods its head at me,
And as I say my prayers I add,
God bless you, dear old tree!

Age 11. Lillian Stuart,
Box 411, R. F. D. No. 4,
Utah, Utah.

My Little Lamb

I have a little lamby,
Her name is little pet,
When the stormy weather comes
around,
Her wool gets very wet.

She is so very glad.
When springtime comes, you know,
Because she can nibble at the grass,
And tease the others so.

Age 12. Maurine Mason,
Plymouth, Utah.

Our Baby Boy

Claire is our little baby boy,
Who brings to our family the greatest
joy,

He is the cutest of us all,
Even if he is very small,
Claire and I are best of friends,
And I hope our friendship never ends.

Age 10. Wanda Mason,
Plymouth, Utah.

The Sunset in the Rockies

How I long to see the sunset
In the old Wyoming skies,
And the silver lining of the clouds,
That never, never dies.

Where the purple mountain ridges
Are all crimson in the glow
The reflection paints the cabins,
In the valley far below.

Above the many things
That I would like the best
Is to watch the glorious sunset
In the Rockies of the west.

Age 9. Neil Partridge,
Cowley, Wyoming.

Dreams of Summertime

Summer is coming, and I am so glad,
All the long winter my life's been sad;
For the birds flew South, and left me
here, -

O! Why can't I go with them next
year?

"Away down South, it is sunny al-
ways,"

That is what my brother, Paul, says,
"And flowers and sunshine are there
all year,"

O! Why do the birds go, and leave
me here?

Age 11. Joy Alice Walker,
Redmesa, Colo.

Spring

I'll be glad when springtime comes,
As glad as I can be.

Then I won't have to wade in snow,
An inch above my knee.

I won't then need to bundle up
When I go out to play;

And I won't have to stay indoors,
For nearly all the day.

Then maybe I can have some fun
And play a game of ball,

Oh! Springtime come with lots of fun,
Spring! Can't you hear my call?

Age 13. Mary Longstroth,
Mendon, Utah.

The Little Stranger

The strangest thing came to me!
You wouldn't know what it could be.
Its nose and mouth is so pink and

funny,

Now don't think its a little bunny.

It crawled under mama's bed last night
And gave her such a terrible fright.
She woke the frightened neighbors up,
And all they found was a little pup.

Age 8. Florence Thurber,
Fairfield, Idaho.

HONORABLE MENTION

Orval Asay, Fruita, Colorado.
Jay R. Bingham, Trenton, Utah.
Virginia Brooksby, Fredonia, Arizona.
Mary Cox, Cedar City, Utah.
Ora Hartness Dixon, Gooding, Idaho.
Lawrence Fernelius, Ogden, Utah.
Roy Hampton, Trinidad, Colorado.
Neta Haws, Boulder, Utah.

Verl Jacobson, Oak City, Utah.

Blanche Jones, Roy, Utah.

Orlene Jones, Cedar City, Utah.

Nina Lang, Beaver City, Utah.

Gerald Palmer, Stone, Idaho.

Eugene Rampton, Ogden, Utah.

Avard Rogers, Blanding, Utah.

Ardena Sorensen, Spanish Fork, Utah.

Randall E. Sorensen, Smithfield, Utah.

Deloris Sleight, Burley, Idaho.

Lynde Stott, Douglas, Arizona.

Ruby Tatton, Manti, Utah.

Beatrice Twitchell, Widtsoe, Utah.

Bernice Tyler, Baldwin Park, Calif.

Delsa White, Goshen, Utah.

Jean Bagnall, Chester, Utah.

Lillian Bunderson, St. Charles, Idaho.

Ben Bunderson, St. Charles, Idaho.

Ruth Card, Cardston, Alberta, Canada.

Carma Cooley, Salt Lake City, Utah.

Mildred Friedman, Inglewood, California.

Stanley R. Fuller, Mesa, Arizona.

Clyde Jenkins, Bancroft, Idaho.

Louise Kindred, Springville, Utah.

Ellen McDonald, Logan, Utah.

Virginia McNamara, Ogden, Utah.

Lyda Munk, Manti, Utah.

Verna Olsen, Logan, Utah.

Josephine Olsen, Salt Lake City, Utah.

Ida Perry, Willard, Utah.

Veldon Petersen, Malad, Idaho.

Elbert H. Porter, Joseph City, Arizona.

Amos Terry, Lehi, Utah.

Glen C. Thomas, Malad, Idaho.

Melba Todd, San Bernardino, Calif.

Muriel Wight, Brigham City, Utah.

LITTLE SCISSOR-STORIES









“THIS is a Basket,” said Cousin Kate, snipping and clipping with her clever



“It was a pretty little



with a  and a , and it stood with the great big  and the

middle-sized  on the bench in the  at Grandma Goodheart’s. But the  was empty, and baskets are made to hold things. The great big





had held sticks of , and the middle-




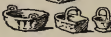



sized had held ears of , but the little







had never held anything at all. ‘Wait!’ said the great big . ‘Your turn will come!’

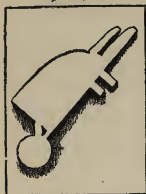
Just then the big  opened, and in came Grandma Goodheart, with Lenny and Benny and Jenny, all tripping and skipping for joy. They climbed





up on the piles of sweet , and peeped in every  and , and then they spied the three  on the . ‘Listen!’ said Grandma








Goodheart. ‘My lawn needs to be raked. If you, Lenny and Benny and Jenny, will rake all the  off my lawn, and put them in the big  for Peter

to carry away, I will give you each a basketful of sweetness to take home with you to-night!' Then and  and  skipped again for joy, and ran to





fetch the big  to put the  in. This is the big wheelbarrow," said Cousin Kate, snipping and clipping with her clever . "Away they all went to the lawn, and worked like 

in a field of . They raked up the  with their little , and Peter wheeled them away in the big .

Then they went out in the barn with , and there were the three baskets waiting to be filled with sweetness. 'Lenny first!' said Grandma


Goodheart, and, lo, into the great big  she put sweet red  for ! 'Benny next!' said

, and, lo, into the middle-sized  she put sweet brown

ginger  for . 'Jenny last!' said Grandma, and, lo,

into the little  she put three soft cunning cuddly sweet white

 for ! 'What did I tell you!' said the great big  to the happy

little . 'Yours is the sweetest sweetness of all!'"





Not Domestic

An "Affinity" is a woman who will cook your goose but not your dinner.

O Henry!

Waiter: "Shall I bring you another egg for that one, sir?"

Diner: "No, this one will lay another pretty soon."

Call the Cops

Rube: "What do you think about this here Evolution?"

Yokel: "It's a good idea—but can they enforce it?"

Shaking the Incumbrance

Father: "There was something funny about you last night, daughter."

Offspring: "I know, but I sent him home as early as I could."—Boston Beanpot.

Conclusive Evidence

Lady: "Didn't I give you a piece of pie last week?"

Tramp: "Yes, mum, dat was fer a friend o' mine."

Lady: "Absurd."

Tramp: "Yes, it was, lady. See de crepe on me sleeve?"

Artistic Dangers

Lady of House: "Haven't you any trade or profession, my good man?"

Weary Willie: "I was a very fine musician wunst—I played the oboe, but I hurted me eyesight lookin' fer de rests in de music."

Experience

Kind Old Gentleman: "What do you call those two kittens, Johnny?"

Small Boy: "I call 'em Tom and Harry."

K. O. G.: "Why don't you name them Cook and Peary, after the great explorers?"

S. B.: "Aw, gwan, mister; these ain't pole cats."

True to Form

Helen: "So Peggy's new boy's a Scotchman. How does he treat her?"

Mabel: "Very reluctantly, I believe."

He Had Nothing on Mother

"With a single stroke of a brush," said the school teacher, taking his class round the National Gallery, "Joshua Reynolds could change a smiling face to a frowning one."

"So can my mother," said a small boy.

Hot Time in the Old Town

A doctor, walking home late one night saw a fine auto parked outside a cemetery. He hid behind a tree, for he suspected that body-snatchers were at work; and, sure enough, in a few minutes he saw two body-snatchers stagger from the cemetery carrying a body. They placed it upright in the auto, as though it were alive, propping it securely in the back seat, and then they hurried back to the cemetery to fill the violated grave again.

The doctor in their absence lifted the body out of the auto, hid it under a hedge, and took its place himself. Soon the scoundrels returned. One seated himself at the steering wheel and the other seated himself in the back seat, beside the body, so as to support it. Then, in the darkness, they drove off.

After a while the man in the rear seat said in a rather awed tone: "This body seems mighty warn for a corpse."

The chauffeur reached back his hand and touched it. "Don't it, though!" he muttered, between perplexity and fear.

Then the corpse, in deep, sepulchral tones, exclaimed: "Warm? Of course I'm warm. And if you had been where I've been for the last two days, you'd be warm, too!"

With loud yells of horror the body-snatchers leaped from the auto and fled. The doctor took possession of the machine and drove it home. He has it, they say, still.

The Myers Self-Oiling Home Water System

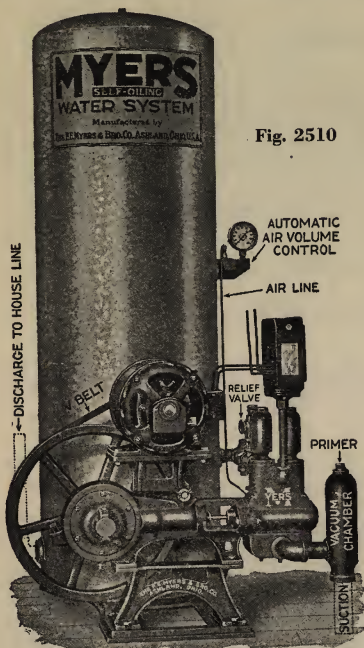


Fig. 2510

**PATENTED
SELF-OILING**

*Complete
Automatic
Control*

*Air Bound or
Water Logged
Tanks Eliminated*

*No Personal
Attention
Necessary*

*Designed for
Operation from
any kind of City
Current or from
Farm Lighting and
Power Systems*

*For use in Cisterns
or Shallow Wells
up to 22 feet in
Depth*

CAPACITY

250 Gals.

Per Hour

300 Gals.

Per Hour

Floor Space

**25" x 29" x 52"
High**

The Myers Self-Oiling Home Water System is automatic. Its operation is controlled by an electric switch which automatically starts the Pump when the pressure in the tank falls to 20 pounds and stops the Pump when the pressure reaches 40 pounds. The pressure is always maintained between these two points. The maximum pressure can be raised as high as 50 pounds if desired; however, 40 pounds is recommended.

The air supply in the tank is controlled by the Automatic Air Volume Control. No personal attention necessary.

PRICE LIST, Represented by Fig. 2510

For Full Information on Your Water Problems Write

Consolidated Wagon & Machine Co.

40 Branches—Utah

Salt Lake City, Utah

50 Agencies—Idaho

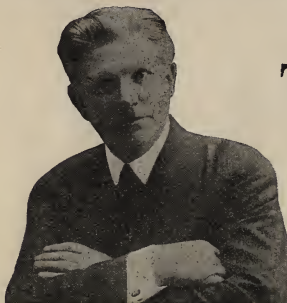
BOOKS the path



to greatness

"The Romance of an Old Playhouse"

By George D. Pyper



THIS volume, just from the press, is a vivid story of the Salt Lake Theatre, the playhouse built by Brigham Young at Salt Lake City, in 1862.

"The Romance of an Old Playhouse" contains a history of the early drama in Utah together with incidents leading up to the building of the remarkable structure which was made possible by the initiative of Utah's Great Pioneer

Leader, and the cooperative interest of a whole community. Henry Miller calls it "A Cathedral in the Desert." In addition, anecdotes and personal reminiscences of the author who managed the theatre for thirty years lend charm to the work.

400 pages including numerous illustrations

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Pure Food Factory
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A Cleaner Utah Coal

Less Soot—Less Ash

No Clinkers

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"GORDON CREEK COAL"

Exclusive Distributors

IDEAL COAL COMPANY

General Offices, Ogden, Utah



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*"The Saving
Flour"*

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City

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Hollywood Dry PALE GINGER ALE

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Ask Your Dealer For It

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